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THE DEATH OF CHRIST.

The subject of the death of Christ is the very heart of the Christian religion. As for the Christian the very centre and summit of all history is in the life of Christ, so the crowning glory of Christ is in the Cross. "We preach," says Paul,—and it is the burden of all his writings,—"Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called—both Jews and Greeks—Christ the power of God and the wisdom of God." "Across our gladness and our sorrow," said Tertullian of the early Christians, "our going forth and our coming in, our eating, our sleeping, our sitting, our every act, we trace the memory of the Cross." And still as at first it is the power and the passion of the Cross by which the Christian is humbled and made strong. There have been tragedies in other lives as great to all appearance as that of Christ. What is it that gives it its amazing power and significance? Why should the Son of God have died and died such a death? And if He has died such a death how should it be the source of life for men?

To the Christian the Incarnation is an axiom. Grant that God is a personal God,—that is, an *ens morale*, a subject of rights and of duties,—and we cannot refuse to Him the supreme attribute of love, the love that has come down to the level of our human needs. It cannot be that to God is denied the quality of self-sacrifice which lifts man to his noblest heights of heroism. But wherein consists this self-sacrifice of God? There is no virtue in a pur-

poseless abandonment of oneself to suffering for its own sake. Is not God's love to us summed up in that He, being God, was found in fashion as a man and took upon Himself the form of a servant? It is because we believe that it was more,—because we believe that the crown and climax of His love and His self-sacrifice is in His death—that the Cross has for the Christian such a significance and such a power.

In the first place we believe that it was necessary for the Saviour of men to die. He could not have shared our humanity had He not entered into this shadow also. He would not be the Saviour had He, as the Muhammadan legend affirms, avoided the Cross and been received to heaven without dying. Had He not faced and submitted to death, "how could He," says Ruskin, "have been tempted as we are?—since among all the trials of the earth none springs from the dust more terrible than that of this fear. It had to be borne by Him." As He Himself said to His disciples, the Son of Man must needs suffer and die. If He shared our life that He might draw near to us and be touched with a feeling for our infirmities, then surely He must share our death. He who has hungered with us and thirsted and sorrowed must share with us likewise the physical pain and agony of dying.

But there is no one who thinks that this physical pain and agony is all that there is for us to dread in death. What is it that makes those who have most cause to hate life still cling to it with all its suffering? It is the fear of a greater suffering,—the instinct of some awful and unnameable woe that lies as a deeper darkness within the darkness of the grave. Physical dissolution is not the whole of dying, else no brave heart would fear it. A man, because he is a man, cannot die a beast's death. Sin and the consciousness of sin being a part of all his life, entering into it and colouring it, it must be that it shall enter into his death and colour it with its sevenfold hues of darkness. To die is for man not only physical dissolution, but always and especially spiritual punishment,—"not only the debt of nature but the wages of sin."* We cannot believe that Jesus' death had no relation to this thought and fear. And it is in this relation that the death of Christ had and has its great significance for those who trust in Him. So He plainly told his disciples while He lived. His blood, He said, is "the blood of the covenant shed for many for the remission of sins." His death has

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* Denney's *Studies in Theology*.

more than a physical, it has a spiritual, significance,—a relation to man's sin and its punishment.

Sin, guilt, and punishment, these are realities to men—among the most real of all human experiences; and He who shared our life has brought Himself into relation with them. Punishment has three aspects, to each of which we shall find that Christ's death bears a relation. Complete and perfect punishment is, first, preventative, or deterrent from crime; secondly, educative, attracting towards virtue; and, thirdly, penal or retributive. To each of these aspects of the punishment of sin I think we shall find that Jesus has related Himself.

Punishment is preventative or deterrent. It is meant to be a means by which the evil-doer is deterred and dissuaded from repeating his offence. How has the death of Christ wrought this for us? If any event in history is worthy to be and has been a deterrent from evil, surely it is the death of Christ. If anything can make sin hateful to us, surely it is to see it spending itself in pure hate and malice in the ruin of the gentle and the good. The death of Christ is, in the first place, for the world a revelation of sin. It is not that these sinners were greater sinners than many others, but that against a stainlessness and a love such as the world has never seen nor shall see, the shame and horror of their sin stands revealed as nowhere else. Sin, since it nailed Christ to the Cross, has become for them that love Him "exceeding sinful." It is by no means altogether true without limitation that

> "Vice is a monster of so hideous mien
> As to be hated needs but to be seen."

But seen as it is in the Crucifixion, seen beating itself in shameless and hateful malignity against the Sinless One, it is surely seen in its true nature and seen to be condemned. The death of Jesus is surely this at least—a revelation of the sinfulness of sin.

Punishment, however, is not only deterrent but educative: it is designed to create not only a horror of evil, but a love of good. And surely here again this has been done supremely by the Cross. For there we see not only sin at its worst but love at its highest and its best.

In the tragedies and crimes of the French Revolution we have exhibition enough of the wickedness of the human heart. But in it all there is no true revelation of the sinfulness of sin, for the reason that there is no background of purity and love. The victims

mount the scaffold for the most part with a sullen resignation or with a sneer or a sigh. There is nothing here to restore and heal the heart,—nothing to draw forth our love to goodness. So also, beautiful as was the death of Socrates, in this respect it too falls far short of Christ's. The condemnation passed on him seems to have been to some extent at least prompted as in the case of Christ by pure hate of goodness. But how far short the attitude of Socrates falls of that of Christ. His attitude is one of calm indifference to his enemies and their malignity,—the unruffled tolerance of contempt. It cannot be surely that here we see love and grace at their highest and best.

How different was Christ! To His love the very sight and touch of hate was agony; to His holy soul the stain of sin in other men's lives was a daily burden to be borne, so that He is called the 'Man of Sorrows'. Yet He entered into the very darkest shadow of it and had the uttermost experience of its evil. And in His closest contact with this revelation of man's wickedness His love is triumphant and He prays for His murderers. How far apart is this from the Stoic calm of Socrates! This is a death in regard to which we can say that He who died bore the sin of others as a burden of sorrow on His heart. He whose agony consists in His sense of the sin that others have wrought against Himself and God, surely His is supreme self-sacrifice. In His soul He carried the sins of men and for their sins He died. His death is not only a revelation of sin, but a revelation likewise of God, of God as self-sacrificing love.

So far as we have traced the outlines of Christ's love in His death, we have found it not at all different in kind from the love we see in men's lives about us. We have had in a measure the same revelation of sin when we have seen around us innocence outraged by lust, gentleness trampled under the feet of brutality. And we have had in a measure the same revelation of love in men and women still willing to forgive the wrong done against them, still in spite of ill-will invincible in their affection. The love of such indeed bears in a sense the punishment of the evil-doer: his sin is their sorrow, his remorse is to them an agony, his punishment their intensest pain. The experience of such nobility in men and women about us is indeed a revelation of sin that we may hate it and of love that we may follow it. Such lives make it easier for others to live nobly and truly: they bring the infection, the contagion, of beauty and of love into our lives. And this is done for

us supremely by the conflict of hate and holiness, by the passion of love and of self-sacrifice that we see at the Cross. But that does not give us all its secret. How does the Cross not only win the heart to goodness but save from sin's guilt and power ? A mother's invincible love may at last win her son back after years of neglect and sin to repentance and new obedience ; but can all her love and forgiveness take away the guilt that is his for the years by which he has whitened her hair and broken her heart.* She may forgive freely, but is he guiltless ? Is he in his own eyes absolved, or does not her very love reveal to him his past neglect as all the more cruel, and make his remorse all the more intense ? We cannot forgive our brother ; we cannot take away his guilt. There is the third and the most terrible aspect of punishment, and even a mother's love cannot bear that away.

In Shakspeare's great tragedy we read how Othello in his blind and causeless jealousy slays his innocent wife. She dies forgiving him and seeking to shield him from the punishment of his crime. When asked, "Who has done this deed ?", she replies with her last breath, "Nobody ; I myself ; commend me to my kind lord." But is the remorse of Othello the less for this revelation of the love that he has wronged ? When he has learned what purity he has outraged, he looks upon her as she lies with the gentleness of her forgiveness still in her face, and cries,

"Oh ill-starred wench !
When we shall meet in compt
This look of thine shall hurl my soul from heaven,
And fiends shall snatch at it."

Does then the love and death of Christ leave men to such a fate and such a remorse ? Does man remain still guilty, and is the punishment still to fall ?

For punishment is not only preventative and educative: it is also retributive. It is, as philosophers put it, the other half of crime, the recoil of the wrong upon the transgressor. In this aspect its purpose is not to deter from continuance in evil, nor to win to good: it is solely to vindicate right. "The unmerited evil," says Kant, "which thou inflictest on another, thou by that very act inflictest on thy self. If thou doest outrage to the goodness of another, thou doest outrage to thine own ; if thou robbest another, thou robbest thyself ; if thou slayest another, thou slayest thyself."

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* Dale's *Christian Doctrine*.

Instead of saying, "Let justice be done even though the heavens should fall," we should say that if justice be not done the heavens will fall. So much is this so that there are some who maintain that the penalty cannot be escaped, that whatsoever a man soweth, that must he inevitably reap. We cannot, however, but believe that mercy has a place by the side of justice in the Supreme Government of the moral world, and that the claims of both alike can at last be satisfied. And we believe that this satisfaction, this reconciliation of mercy and of justice, is the final secret of the death of Christ.

"My blood," said Jesus,—and He emphasised and made memorable His words by the institution of a simple ceremony—"my blood is shed for many for the forgiveness of sins." His death is not only a revelation of the exceeding sinfulness of sin, not only a power to win the humbled heart to the love of all loveliness; it brings to us also the free grace of forgiveness. It takes away the sinner's guilt. "Him who knew no sin," said Paul, "God made to be sin for us that we might become the righteousness of God in Him." And again, "God, sending His Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh." This is the open secret of Christ's death. "He died, the just for the unjust."

This is a mystery. Like all the deepest truths it cannot be expressed by the processes of logic. It eludes our definitions, but it is in line with our profoundest experience and observation. To quote again from Ruskin, great spiritual seer, *ultimus Romanorum*, "the great mystery of the idea of sacrifice, which has been manifested as one united and solemn instinct by all thoughtful and affectionate races, since the world became peopled, is founded on the secret truth of benevolent energy which all men who have tried to gain it have learned, that you cannot save men from death but by facing it for them, nor from sin but by resisting it for them. Some day or other—probably now very soon,—too probably by heavy afflictions of the state, we shall be taught . . . . . . that all true good and glory even of this world,—not to speak of any that is to come,—must be bought still, as it always has been, with our toil and with our tears." This that Christ has done for us, by which He has purchased for us our redemption, is indeed beyond the grasp of our understanding, but it is wholly in accord with our experience and our observation in lower fields.

So far we have sought to advance in the study of the death of

Christ under the guidance of reason and understanding. But we have now reached a region where these can no longer guide us. Further advance can only be by the surrender of the spirit's guidance unto God. We have been acting as one acts who stands in a valley and seeks to prove to his friend that the wind is blowing on the mountain-top. He points in proof to the swaying trees and the flying clouds as evidence that seems sure. But only in one way can the fact be ascertained as certain; only if he himself stand there upon the summit and feel the wind full upon his face. Even so must we take our stand at the foot of that Cross of so great sacrifice and see by faith our sins laid there upon Him. Then shall we know.

N. MACNICOL.

A CHAPTER IN PERSONAL EVOLUTION.*

WHEN an author, whose writings are unknown outside a comparatively small circle, publishes a large volume of autobiographical matter, those into whose hands the book falls are apt to approach it in a somewhat critical spirit, and to ask the by no means impertinent question, What right has this man to suppose that a record of his life is likely to prove of value or even of interest to the general public? The author of this book makes no secret of the motives that impelled him to write his autobiography. It was failure to attract the attention of the public by direct and systematic teaching that led him to think of some way by which he might present his ideas in a popular and attractive form. "I have always felt," he says, "that the most interesting form of writing was that in which thoughts on the World and on Life were presented not as mere abstract propositions true for everybody or nobody, but as they appeared when passed through the alembic of a single mind, which had been variously modified by them in one direction or another, and had in turn reacted on them so as to colour or change their complexion or form. . . . I felt that if my life work were about to be thwarted either by sheer bad luck (as at that time seemed not unlikely), or by the indisposition of the public to consider unfamiliar doctrines

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* *My Inner Life.* A Chapter in Personal Evolution and Autobiography. By John Beattie Crozier. London, New York, and Bombay: Longmans, Green, and Co., 1898.

when put in a purely abstract and impersonal way, it might still be possible to obtain consideration for these doctrines if presented in a different form." (pp. 518-519.)

Dr. Crozier's life has been devoted to philosophical research, and, whether the results he has arrived at are or are not of permanent value, it is impossible to doubt his sincerity, or to question his devotion to the search for truth. He was born of Scottish parentage in a little town in the far West of Canada. His father died when he was a child, and he was brought up by his widowed mother, a woman of very considerable force of character, who would doubtless have exerted a powerful influence over her son, had not her life been cramped by a spirit of repression that prevented her from giving free play to her affections. There were interests and amusements enough in the village to prevent the lad from becoming reserved or morose, but there was little that appealed to the spiritual side of his nature, and this seems to have been chilled, if not frozen, by the gloomy type of religion prevalent in the community to which his mother belonged. It is a miserable thing when a man after years of life in a strange land can look back to the experiences of his boyhood and speak, as Dr. Crozier does, of the old psalm tunes which he used to hear when sitting by his mother's side as connected with such unpleasant impressions that, even after the lapse of years he cannot hear them without "the old feeling of dreariness and pain."

Under the influence of an uncle, a queer, quaint personage, who, though ruined by drink, retained his enthusiasm for science, young Crozier began to give himself seriously to study. After spending some years at a grammar school famous at that time throughout the Dominion, through the ability and energy of its headmaster, Dr. Tassie, he won a scholarship, left school, and prepared to enter upon a university course. A revulsion of feeling, however, which created for the time a profound distaste for the subjects which had previously occupied his attention, and the inevitable home-sickness which seizes a country lad when he finds himself for the first time alone in a strange city and among strange folk, affected him so much that he abandoned all his plans, and, without acquainting any one of his decision, suddenly left the university and returned to his home. After four years spent in "dawdling about an engineer's office," paying little attention to practical affairs, but throwing himself with enthusiasm into the pursuit of phrenology and the like, he once more entered the university. He had no very definite aim in view, but, as he felt no inclination towards anything else, he

adopted the suggestion of a friend and attached himself to the medical faculty. He took his degree in regular course, but could not settle down to what he considered "the hum-drum life of a country doctor." He decided therefore to go to London, and there combine, as far as possible, the practice of medicine and the pursuit of philosophical research. After a somewhat hard struggle he succeeded in building up a fair practice in the West End of London. While this enabled him to make a livelihood, he devoted a great part of his time to his favourite studies. If he found it difficult to pursue his studies he found it still more difficult to bring his views to the notice of the public. He sent his articles to magazine after magazine only to have them returned with the explanation that they were not of sufficient general interest to merit publication. Even when, in despair, he published his views in pamphlet form, and distributed his pamphlets to all who seemed interested in philosophical speculation, very few recognized his worth or appreciated his efforts at their true value. It was only after years of seemingly hopeless struggle that recognition came. His book on *Civilization and Progress*, which had lain on the booksellers' shelves for more than three years, suddenly began to attract attention, and before long won for its author the reputation of a brilliant critic, if not that of an original thinker.

Although Dr. Crozier considers modern metaphysics weak and shallow because it is in the main analytic rather than constructive, it is the critical and analytical elements in his own work which are most likely to be of permanent value. The history of his intellectual life shows the impossibility of finding rest in a materialistic system, but it does not lead us very much further than this. In his youth aversion to the harsh and narrow form of religion with which he came in contact, and a highly exaggerated opinion of the importance of phrenology, led him to abandon faith in the spiritual and treat matter and its laws as the sole and ultimate realities. His course of medical study confirmed him in his materialism, and gave his thoughts, as was perhaps natural, a distinctly pessimistic tone. "This materialistic way of looking at human beings," he says, "following closely as it did on the blows which my mind had but recently sustained from the Spencerian philosophy, wiped and blotted out from my life for the time being the last lingering traces of the ideal which had survived there; and in the ensuing gloom, unirradiated by any star, my spirit falling, falling, touched at last the bottomless depth of unbelief and despair. Search where

I would, nowhere was the lost Ideal to be found. If I looked into the Universe, there a fixed quantity of Force breaking on its confines into individual conscious existences not by any Divine decree but by the cold inhuman pull of opposing forces merely, moved through the dark abyss of space as through the waste and empty night, and reigned as in eternal silence without a God. If I looked into the human mind, there the noblest and divinest emotions of the soul were no more than the rhythm or explosions of nervous forces making their way through the higher nerve centres of the brain along lines of least resistance and the like ; and dying away when these explosions out of which they arose had spent themselves. . . . . *Cui bono ?* What is the good ? was the ever-renewed refrain that with its sullen monotone of despair rounded in the close of every train of thought, every new sprouting ambition, every resolve." (pp. 285-286.)

It was from literature that the impulse came that was to bring deliverance from this hopelessness. Literature stimulated Dr. Crozier and inspired him with a desire to throw off the bondage of the outward and rise to a knowledge of the unseen, but literature, he discovered to his disappointment, while it aroused inquiry and kindled hope, failed to illuminate "those laws of the spiritual and ideal nature of man, which alone when contemplated in all their bearings can throw light on the Problem of the World." He found it necessary, therefore, to abandon literature for the time, and to turn, though with reluctance, to "the great World Thinkers of the past," in the hope that from them he might receive guidance which should lead him to the goal.

The brief but admirable review of the course of philosophic thought from Plato to Hegel, given in Part II., Chapters iii., iv, and v. of this book, shows how thoroughly and enthusiastically Dr. Crozier entered upon this pursuit. In this, as in previous attempts, however, he fell back, he tells us, baffled and disappointed by reason of the one-sidedness and lack of constructive power of those whom he had taken as his guides. But his time had not been wasted, for after a long course of metaphysical study he found himself, he declares, "in possession of certain definite conclusions as to how the world problem is to be approached, and the method to be employed in its solution," which he had not seen before, but which had gradually been impressed on him during the course of his "wanderings in search of the lost ideal."

This was gain, distinct gain, but it left the seeker still far from

his goal. When, however, he turned from the metaphysical to what he terms, and very appropriately, "the poetical thinkers," he caught for the first time glimpses of a philosophy which, while ignoring none of the elements of the problem of existence, and never forgetting the limitations of human thought, did point in the direction where the solution of the problem was to be found. A study of the works of Goethe, Carlyle, Emerson, Ruskin, and Newman showed him that, while it might not be possible to explain, or even to understand, to the full the relations between mind and matter, it was impossible to deny "that spirit or mind is primary, and that (on any hypothesis as to *how* they were specially connected) matter and all visible and tangible things exist to *represent* these spiritual things and to body them forth for our instruction, guidance, and discipline." Following out this line of thought, he discovered the presence of what he calls "the scale in the mind"—"the representation of the Divine, standing in the mind and shining there, casting a shadow on all that was low, ignoble, or base in thought or feeling, and judging men not so much from their actions as from the motives and aims by which they are prompted." Assuming the existence of such a scale and accepting the conclusions which it involves, it is impossible to deny the presence of the Divine in mind and in nature, and although all attempts to define the intimate nature of God, or the *modus operandi* of His relation to the world, may be beyond the reach of the human faculties, we are, Dr. Crozier considers, "intuitively bound to assume a supreme Will as the only kind of supreme Being or Unity which implicitly contains the notion of self-conscious intelligence, of motive and personality, and so best meets the needs of all sides and aspects of the human spirit."

This is a very decided advance on the materialism of Dr. Crozier's youth, but it is hardly more than the first step towards the solution of the problem of human existence. A vague idealistic theism may satisfy the requirements of the study, but it cannot lift men above the worries and temptations of the street and make them pure and true in the midst of innumerable temptations to impurity and falsehood. Dr. Crozier promises to give, in a work in course of preparation, "some forecast of the probable direction of religious thought in the future, now that a return to the older forms of supernaturalism is impossible, and science is unable of itself to satisfy the souls of men." If he looks this question fairly in the face it can hardly be doubted that he will be forced back to the conclusion reached by the author of *Natural Religion*, that if we give up super-

natural religion, which meets our human need "by connecting Love and Righteousness with eternity," there is nothing that can supply its place.

W. HOWARD CAMPBELL.

HINDU HEROINES: SITA.

LET us suppose, with Plato, that a man who has grown to maturity in the depths of darkness, is brought on a sudden into the upper air to see the sun rise. That which hardly excites any interest in us who see it every day will seem to him a most magnificent spectacle and fill him with wonder and awe. With the free open sense of a child and yet with the ripe faculties of a man will he contemplate the scene before him. Such a combination of childlike and man-like qualities was found in the primitive nations. Such a child-man as Plato's was the first pagan thinker. To him nature was as yet unknown, nameless, and all her workings seemed incomprehensible, unintelligible. The green earth, extending in all directions, or bounded by the fathomless deep, with the azure heaven at times bright and clear forming a beautiful canopy overhead, at other times dark and lowering with black thunder-clouds; the brilliant sun, the great light-giver, moving in illimitable space; the lovely moon sailing amid clusters of innumerable, twinkling stars—all these seemed to him a mystery, an enigma, awful and unspeakable. He stood face to face with it, and all appeared magical and miraculous; and it is not astonishing to find that wonder, transcendent wonder, passed into worship. Thus we find in the old epics of the Hindus, especially the *Ramayana* and the *Mahabharata*, worship of the elements, in which the objects of nature are personified by them as gods or goddesses. The Hindus believed that their motives, thoughts, and actions were always watched by the deities, who sometimes regarded them with a favourable eye, and at other times poured down their wrath upon them. This belief pervades the whole of Indian literature, and the course of events is shaped in accordance with it.

The epic of the *Ramayana* centres round the figure of Sita, the beautiful wife of the brave warrior Rama, the hero of the tale. A gentle and unobtrusive character, Sita yet exercises a subtle influence on all around her. There is a romantic story connected with her birth. King Janaka, being childless, began to offer sacrifices

and while ploughing the ground for such purposes, he found a baby girl in a small box. Her he adopted as his own daughter. Sita is generally supposed to be the daughter of the Earth, which was considered as a goddess in Janaka's time. Janaka cherished his newly-found daughter, lavishing on her all the fondness and love that lay locked up in his withered and rugged heart, and blessed heaven for having bestowed on him so fair a child. He brought her up in a manner befitting a princess. She was well-instructed in the literature of the time and in music, and she led a healthy, joyous life in company with her handmaidens. At last Janaka resolved to get her married to some prince worthy of her, and according to the custom of those days held a tournament, in which the suitor had to perform a princely feat—in this case to wield a mighty bow given by Siva, the chief of the gods. Rama, son of King Dasaratha, was successful in wielding it, and carried off the beautiful prize, the cynosure of all eyes and the 'observed of all observers'. Rama and Sita were married, and Sita's sweet nature developed under the genial influence of Rama's love; and they lived as happily as possible at the Court of Dasaratha. Years passed by, and on a certain day grand preparations were made for the coronation of Prince Rama, when owing to a difficulty caused by Kaikeyi the wife of Dasaratha, who was jealous of Rama for the sake of her own son Bharata, sentence of banishment was pronounced on Rama, much to the disappointment and grief of his father. Rama, full of loving obedience towards his father, assented and tried to persuade his wife to stay at home, while he should go away to the forest alone, but he was apprised of the firm determination of Sita to follow him wherever he went; and though he implored, begged, and commanded her to stay, all was of no avail. She would not listen to his entreaties, but begged most pitifully to follow him. She declared that her place was by her husband's side in sorrow and suffering, as well as in joy and gladness. What! was she to live in a beautiful palace, surrounded by all the luxuries of life, repose on downy beds, while her husband was suffering privation and sorrow, sleeping on the bare ground, and living in perpetual danger of his life from the fear of wild beasts and monsters? Never, never would she consent to such a thing. In this the innate nobleness of the woman and her chaste and devoted attachment to her husband and lord were clearly shown. Sita was the foster-child of opulence and splendour; she dwelt in a fair city; she had been nurtured in a palace; she was dressed in silken

robes, and adorned with jewels from head to foot; but in reality she had no heart for the trappings of state, and could throw them off at any moment, and live in a plain style, without pining for lost grandeur and idle luxury. Such in fact was the simplicity and truth of Sita's character that we are not at first aware of its complexity and depth. We are completely astounded and taken aback at finding in her such intensity of passion and singleness of purpose.

Rama, finding his attempts to persuade her to remain at home futile, started for the forest accompanied by her and his brother Lakshmana—a warrior prince endowed with as much passion as Bhima of later days. They did not grieve over their rough and rude manner of living, but employed their time in hunting and other occupations. While living in this manner, a great misfortune overtook them. Sita was carried off by Ravana, the monster-king of Ceylon. Rama was distracted with grief and resolved to avenge himself on this giant king. He therefore set out for the south of India, where he found men, described as apes and monkeys in the epic, who were most probably the aborigines of the land, formed an army of them, and made war against the king of Ceylon. A fearful contest ensued, in which the bloodshed on both sides was immense, and the carnage frightful; but Rama was successful in slaying the monster, and recovering his wife, to whose chastity and innocence all the gods and goddesses of heaven bore testimony. Great was the joy of Sita in being restored to her husband, from whose side she had been so rudely torn and for whom she had been secretly pining. But no sooner was she freed from this harrowing care and anxiety than she was surrounded with new difficulties. She received the first intimation of her husband's jealous suspicions with incredulous astonishment. It was not that she did not or could not understand them, but she would not. When she was accused, her natural evenness of temper, which sprang from her innate nobleness of mind and not from pride or coldness, never forsook her; she showed the fortitude of a gentle but a strong mind, conscious of its own innocence and purity. She suffered in silence; and meekly obeyed her husband when he commanded her to pass through the ordeal of fire to prove her chastity and innocence. She walked unhesitatingly into the furnace of fire prepared for her, and came out uninjured, not even a hair being singed. This satisfied Rama, who reinstated her in the position she formerly had occupied in his heart, and they journeyed back to the court of his father.

Rama learned that his father had died distracted with grief on hearing of his son's misfortunes and troubles, and he was very much troubled by the news. He was crowned king amid the loud acclamations of the people, and set himself to promote the happiness of his subjects and gradually increase the dimensions of his kingdom. While he was surrounded by all the luxuries of life and resplendent in his grandeur and power, rumours from the people reached him, breathing suspicions on his pure and devoted wife. In order to satisfy himself as to their truth or untruth he banished Sita to the jungle, where she was surrounded by wild beasts and had to live on roots and wild fruit, and sleep on the hard, bare ground. Here we see the weakness of Rama's character. Though he had proved to himself the constancy of Sita by having made her pass through fire, out of which she came unharmed, yet in order to satisfy the people he sent her into exile. He does not seem to have possessed much strength of character, and so we find him swayed to and fro by the opinions of the people. How could he have severed himself from his sweet and loving wife and condemned her to trouble and sorrow, that he might gain popularity? Sita, poor Sita! too tender, too good, too fair to be cast among the briers of this work-a-day world and fall and bleed upon the thorns of life. Her lot seems to have fallen amid harsh and adverse destinies: and she suffered keenly without having energy to resist or will to act. Like a strain of soft sweet music borne on the wings of night, which is felt more than heard, like the light surf severed from the billow, which a breath disperses—such was the character of Sita. So exquisitely delicate it seems that a touch would pollute it, so sanctified in our thoughts by the amount of suffering she had to undergo that we scarcely dare consider it too deeply. Her sorrow asks not words but tears. She could not comprehend the hardness of Rama's heart, yet she went into exile unquestioningly, the word of a husband, among the Hindus, being law to the wife. She wandered in the wilderness, and plunged into the mazes of the forest. We can conceive the anguish of mind which she must have experienced in being severed eternally, as she believed, from the husband whom she loved so dearly—a houseless wanderer she, who had ever been so tenderly nurtured, dragging herself painfully through the wilds of the forest, her garments rent by the brambles, and her delicate flesh torn by the thorns. She fancied she might fall in with some one who would help her, and this hope sustained her as she dragged her weary limbs to an old dwelling, which appeared in the

distance. Sinking with fatigue, she sought the first convenient place where she might rest herself: she—the daughter of a king, the wife of an emperor—sat barefoot, weary, distressed, in the ruined hut, her only hope being centred in the friendship of the occupant. Him she found to be the learned hermit Valmiki, who, approaching her with respect, asked who she was and what was the cause of her trouble. On this she ceased to sob, and, assuming an air of dignity, which filled the hermit with fear, answered him thus:—"I am Sita! The King Janaka is my father, the Earth is my mother, and Rama is my husband."

At these words Valmiki prostrated himself before her with feelings of the most profound veneration; then rising and clasping his hands, said to her:—"Illustrious goddess, why give yourself up thus to grief and despair? Have you forgotten that you are the queen and mistress of the world, and that on you the salvation of all creatures depends?"

He spoke a few more words of consolation and then led her to his hermitage, where he offered sacrifices in her honour.

Sita took up her abode with the hermit, doing him some little services, such as a daughter would have done, and was amply rewarded with his considerate kindness. During her stay in the wilderness a son was born to her; and one day when she went to the river with her child to perform her ablutions, the hermit finding the cradle empty, and considering that some misfortune had befallen the child, which would grieve the poor mother very much, brought into existence another child resembling Sita's. The mother, returning and finding another babe, took him to her heart and adopted him as her own son. These two grew up together under the kind care of the hermit, who instructed them in all the branches of learning then known. The lads grew into strong comely youths and became expert in hunting and other manly sports.

While Sita and her sons were living in this dreary solitude and leading a rude wild life, Rama was engaged in subduing all his enemies around and was acknowledged by the princes of the surrounding kingdoms as emperor and sovereign over all. In order to proclaim this to all the world, he performed a great sacrifice, called *Aswayagam*. To it all the petty kings and princes of the various kingdoms, the hermits from the forests, and the brave warriors from among the several princedoms were invited; and it was made the occasion for the abundant distribution of alms among the poor and needy. To this sacrifice the hermit Valmiki accompanied by

Sita's sons came, and when Rama was sitting in council, surrounded by his chief ministers and the nobles and magnates of the country, he made these boys recite in flowing stanzas the history of Rama, which he had composed and taught them. Rama was impressed with the princely bearing and dignified self-possession of these handsome youths, and something in their appearance struck him as familiar. On making enquiries he learnt their history, and thus his Sita was brought to mind again. And now all the love which he had tried to smother burst forth irresistibly; and though a brave warrior, ever found in the thickest of the fray, he gave way to his feelings and sobbed most bitterly, thinking of his ill-advised rashness in sending Sita away. He accused himself also of his cruelty and wickedness in subjecting her to such a hard life, in his imagination exaggerating all the horrors to which she must have been subjected, driven to search for roots and fruits in order to satisfy the pangs of hunger, exposing her tender limbs to the terrible heat of summer and the bitter cold of winter, while he, her hard-hearted husband, resided in a magnificent palace, lived on the most princely food, and clothed himself in the richest of silken robes. He was stricken with remorse and resolved to restore Sita to her original position. Yet only under a certain condition would he do this—and that condition the most bitter and shameful to a Hindu woman. She must make a solemn avowal of her chastity before an assemblage of kings, princes, and people. This must have been most galling to Sita's dignity and made her very miserable. Rama knew all this and yet subjected his gentle wife to this rough treatment. Better to have left her to repine in solitude, to undergo the hardships of a forest life, than to deal so harshly with her!

When Sita heard of Rama's resolve, she was so thunderstruck at its cruelty that she was incredulous, thinking that her own Rama would never act in such a way. But the hermit tried to cheer and encourage her by telling her that he would accompany her and help her at the critical moment. All obedient to the mandate of her cruel husband, she followed the hermit to her husband's magnificent palace. When she passed through the midst of the people, meekly following the hermit with bowed head, and slow, faltering gait, the people were stricken with remorse for having cast a slur on her fair name and sent her into exile; and they began loudly to lament her case. Her mild dignity and saintlike patience, combined as they are with the strongest sense of the cruel injustice of her husband, thrill us with admiration as well as

pity, and we cannot but see and feel that for Sita to have given way to tears under such a blow would have been quite incompatible with her character.

She was led into the presence of Rama, before whom she prostrated herself with the profoundest respect and humility; and then she rose and stood apart. The hermit who followed her declared her innocence in the most emphatic terms, but even this did not satisfy Rama. He asked her to take a solemn oath before the people, protesting her innocence. When she was called on to defend herself against supposed crimes, "standing to prate and talk for life and honour before those who pleased to come and hear," the sense of her ignominious situation, with all its shame and all its horror, pressed upon her, and would apparently have crushed even her magnanimous spirit, but for the consciousness of her own worth and innocence, and the necessity that existed for asserting and defending both. Accordingly, with lowered eyes and yet with a mild dignity, she advanced and, in a voice trembling with emotion yet clear and distinct and audible to all, she addressed the following prayer to her mother:—"O Earth! thou to whom I owe my existence, justify me this day, in the sight of the universe; and if it is true that I have never ceased to be a virtuous woman, accord me an indisputable proof of my chastity by opening thyself under my feet and swallowing me up!" A few minutes elapsed during which all the people held their breath and stood in expectant wonder, when lo! a strange thing happened. A loud noise as of the distant rumbling of thunder was heard, and just where Sita stood, the earth opened before her, and to the wonder and awe of every one present a lovely woman, attended by princes and princesses bearing a golden throne, appeared. Having spoken words of comfort and cheer to Sita, she carried her away into the lower regions of the earth, and the opening was closed. Behold the astonishment of the people and the fierce anger of Rama, who declared he would instantly kill her who had dared to carry away from before his eyes his beautiful wife! His brother and his ministers and friends try to appease his wrath, but without success. He strung his mighty bow to crush the earth, when there appeared to him all the gods, who comforted him by telling him that he was only an incarnation of Vishnu, one of the chief gods, and that he would be united to his beloved Sita after his death. His wrath disappeared, but remorse for thus having treated his wife, who was the light of his eyes, took possession of him, and

he lamented his misfortunes most bitterly. It seemed as if with the disappearance of Sita all that was bright and beautiful upon earth, all that was worth living for, had passed away, and everything was a blank to him. But his cries and lamentations were of no avail. Sita would not be restored to him. She had disappeared from his sight never more to appear again; never to be held in his arms again; never, never more to be the sweet and loving companion of his life.

The character of Sita bears a certain relation to that of the Greek Iphigenia. Iphigenia, led forth to sacrifice, with her unresisting tenderness, her mournful sweetness, her pure innocence, is doomed to perish by that relentless power which has united her destiny with crimes and contests in which she has no part but as a sufferer; and even so poor Sita, "divided from herself and her fair judgment," appears like a spotless victim offered up to the mysterious and inexorable fates. "For," as Goethe says, "it is the property of crime to extend its mischiefs over innocence, as it is of virtue to extend its blessings over many that deserve them not, while frequently the author of one or the other is not as far as we can see either punished or rewarded."

HANNAH R. KRISHNAMMAH.

FATALISM AND PATRIOTISM.

It has long been taken as an axiom by many that the Hindu is by natural instinct and acquired belief a confirmed Fatalist, devoid of faith in himself, innocent of ambition, and averse to exertion. That, perhaps, is a fair representation of the general temper of the inhabitants of India, but the literature of the Hindus is a formation of long ages, in which may be found imbedded not only the dull leaden doctrine of Fate, but the bright adamantine gospel of Action. In former times, when men were bound to speak in praise only of duty and submissiveness, a belief in Fate naturally became the favoured and orthodox doctrine and received particular emphasis in popular literature. But one of the signs of the present time is the desire of not a few to unearth and popularise teachings of a healthier and more inspiriting kind. One religious leader not long ago lectured in Madras on the masterfulness of the Vedanta

doctrine, of which he said that, teaching as it does that we are so many sparks emanating from the divine, it fills us with self-respect and faith in our great destiny. Another popular lecturer—a lady—quoted the *Mahabharata* to show that the Hindu scriptures inculcate action and not a tame submission to what may be considered as the inevitable. In this article I propose to call attention to a very interesting little book in Kanarese published by a Pourâṇika (hence its great significance), in which the author expounds the manly 'psalm of life', called the Glorification of Action, contained in the well-known Sanskrit work, *Yôga-Vâsishṭha,* or *Jnâna-Vâsishṭha.*

At one time, says our author, Bharata-khanda was the mother of heroes and the home of liberty. But now we have lost our virility and become weak helpless men. "Are we fit to be the descendants of those ancestors? We may perform austerities for a thousand years, and yet can we hope to see a hero like Bhima, a generous man like Dharmaraja, a jewel of chastity like Droupadi, famous men like Valmiki and Kalidasa, a God-knowing man like Vyasa, a conqueror of the senses like Buddha, or a philosopher like Sankaracharya? Alas, that the time has come when we have to reproach ourselves! What shall we do, and to whom shall we complain? We might complain to God, but the belief even in Him is vanishing! What is to become of us?" Our ancestors taught us submission to the will of God as a means of salvation, but we have allowed it to paralyse the will of man and made it an instrument of our ruin. The milk which was given to us to be the sustainer of life, has been converted by us into a poison. What is to be our future? The Pourâṇika is not without hope. The old fire is still within us. "The torch has only to be shaken that it may blaze forth: the snake has only to be irritated that it may raise its head." Our national defects are said to be two: contentment and lethargy. And both are the result of a belief in Fate and Karma, against which we imagine it is impossible to contend. The first condition necessary for our national regeneration is that we should give up this belief and learn the utility of effort.

There are two recognised 'gems in our literature', the *Bhagavad-Gita* and the *Jnâna-Vâsishṭha.* The one relates how, when Arjuna was filled with dismay at the prospect of the impending wholesale slaughter of friends, rèlations, and other fellow-beings, Krishna taught him the supreme duty of doing whatever a man is ordained to do according to his position. The other relates how, when

Rama in his youth wanted to retire from the world and devote himself to ascetic exercises, Vasishṭha, his *guru*, dissuaded him from doing so, and taught him the glory of action. This subject of the duty of manliness and effort is discussed in seven chapters of that great work.

The story is that when Rama was yet a young man of sixteen, and his father was thinking of marrying him, his thoughts were occupied with themes of a different kind. He was pensive and melancholy, he avoided company, he took no part in the ceremonies and amusements of the palace, he ate sparingly and slept little—in fact he lived like an ascetic who had given up the world and was engaged in constant meditation. His father, mother, and *guru* tried to penetrate the secret of his thoughts, but without success. At this time Visvâmitra, whose sacrifices were being interrupted and desecrated by the Râkshasas, came to Dasaratha's palace to seek Rama's services and protection. Rama, however, was disinclined to go and take part in a slaughter of Râkshasas. The eminent but short-tempered Rishi asked him to give his reasons for not wishing to go, and he did so. After expatiating at considerable length on the temporary nature of earthly pleasures, the vanity of earthly sovereignty, and the wickedness of destruction, he proceeded to point out how the whole universe was under the unalterable sway of Fate. Said he: "Fate drowns the world in the ocean of sorrow. Fate burns the hearts of men in the fire of affliction. Fate is all-powerful. It can change the aspect of vast countries in a moment, it can split mountains, dry oceans, turn the earth topsy-turvy, stop the motion of the wind, scatter the stars, wipe out the moon, crush the sun into atoms, and demolish the gods. It is by the power of Fate that the sun and the stars move in their respective orbits, that the gods live in heaven, men on earth, and the serpents in the nether world.* Men who do not understand the mysterious workings of Fate speak of their own achievements, their friends, their pomps and pleasures. But if we inquire deeper into the subject, who are we, what are our pleasures, and what our sorrows?

* The fact that snakes live in holes is generally given as an explanation of the belief that the Nâgas live in Pâtâla. But Ragozin suggests a different and very ingenious explanation of the Pouranik notion. Arrian mentions Patâla as a famous city in the delta of the Indus. This must at one time have been inhabited by the Dravidians called the Nâgas. Pâtâla was thus the Nâga country, and as the delta of the Indus was to the south of the abode of the Indo-Aryans, it was spoken of as the nether world.

We achieve nothing, avoid nothing. We are completely under the power of Necessity. What am I to help any one?"

The sages and the friends who had assembled to hear the conversation now recognised the nature of the malady that was preying upon the mind of the young Prince; and at the request of Visvâmitra, Vasishṭha, the *guru* of Rama's family, preached to him the falsity and danger of the doctrine which he had come to believe. Various doubts were raised and various answers given, which we cannot minutely follow, but the purport of the whole teaching is that there is no such power as Fate, that we are free agents, and that our success in any undertaking depends upon our own energy and perseverance. The law of Karma indeed does operate on our actions and on our destiny, but it is not a Power apart from us, it is only the result of our own actions. Karma is of two kinds—past and present, the result of what we did in our former births and the result of what we do in the present birth. Our past Karma does indeed exert an influence on our lives, but we are free and able to overcome it by our present Karma. Like two rams the two are always contending, but the present can always conquer the past. A wrong diet may produce loss of appetite, but the 'stomach-fire' may be kindled by medicines, and the indisposition may be overcome; and even so wrong conduct in a former birth may affect our nature to some extent in this birth, but there is a remedy for it and it is in our own hands. Our endeavours are indeed sometimes frustrated, but the reason is that the actions of some one else, through which we have been unsuccessful, are more powerful; and thus the cause of failure as well as of success is human prowess, and not Fate. When a king dies, leaving no heir behind him, the royal elephant is let loose with a garland in its trunk, and the man around whose neck it is put is crowned king. Is this not due to the Fate or Fortune of the man so elected? By no means, it is said, for the man must be in the place where the elephant is and must attract its notice, and the ministers and other citizens must have let loose the elephant. Thus the result does not happen without human activity. At the most it can be said that the man's good fortune is the fruit of his Karma, and Karma is the result of his actions, mental or physical. Just as the active mouth devours the inactive food, even so the active man will overcome his inactive fellows.

We ascribe this or that result to Fate merely as a means of soothing people, and making their sense of suffering less keen. To tell a suffering man that his misfortune is of his own making is to aggravate

his misery: if, on the other hand, he is told that he is not responsible for it and that there is a Fate which does all, he feels relieved. Fate is, therefore, an invention, not a reality. We should never resign ourselves to what we consider to be the inevitable Fate, but must constantly and resolutely act. When Rama heard this, gospel of Prowess, he was converted and took upon himself the active duties of life.

This doctrine of doing and not suffering is recommended by the Pourâṇika to his countrymen. He also discusses whether the *Gita* teaches an invincible and all-powerful Karma, to which we must submit, and arrives at a negative conclusion. It is in our own power, he says, to do good to ourselves and to our countrymen. To do good to our countrymen, we must love our country. We do indeed boast of our great ancestors—the great writers who have left us innumerable works, the great architects like Dakṇâchâri, who have left behind them wonderful monuments, great heroes like Bhishma and Prithviraj. But it is not enough if we glory in the rich legacy which our ancestors have left us: we must in our turn leave an equally valuable legacy to those who will come after us. It is this which we are slow to do. For, says the Pourâṇika, "hypocrisy has increased among our people. The courage to do what we believe to be right and good for our country, in opposition to what the common people may say, is very scarce. Truth receives no support in our midst. To play to the gallery passes for patriotism in our country. Caste jealousy is increasing and mutual good will decreasing. Where there is no unanimity and good will, there is no patriotism. Agricultural and commercial prosperity, which are the main causes of the greatness of a country, cannot exist where there is no mutual cooperation and united effort. There is much heroic talk, but very little action. Laziness, stupidity, contentment with a little, mutual hatred, hyprocrisy, deceit, envy, shrinking from duty, unrighteousness—all these must be completely uprooted, and the contrary virtues promoted." And for the cultivation of such virtues, we are told, the British Government affords the most favourable opportunities.

This is the exhortation of the Pourâṇika. He either knows English himself, or has derived much of his inspiration from English-educated friends. But it is interesting how teachings which were once relegated to obscurity are now pushed to the front. The history of Indian thought shows that this has happened over and over again, and history repeats itself once more. The Time-

Spirit is a great magician who can not only destroy the living, but also revive the dead. The re-plastering and re-painting of old beliefs is going on everywhere, and is a fresh proof of the adaptiveness of the Hindu to his mental environment.

H. NARAINA RAU.

ADAPTATIONS FROM LATIN POETS.

I. FROM TIBULLUS.

OH spare my son, thou savage boar, if on the mountains wild,
Or on the happy pastures green, thou shouldest meet the child.
Let not thy cruel teeth rejoice to battle with the boy,
But let a mother's love preserve unharmed her only joy.
Would that the forest trees had fall'n and every hound expired
Or ere with ardour for the chase Diana him had fired.
Why should he let his dainty hands by rugged rocks be torn,
Or let his snowy limbs be red with rents of angry thorn?
If thou, my son, must track the boar, let me thy perils share,
The dismal forest's self might please if thou, my light, wert there.
For thee would I o'er craggy hills the hunter's meshes carry,
For thee unleash the baying hounds, and seek the lurking quarry.
From my embrace no savage beast would tear thee, well I know,
Should he behold thee in mine arms, for love he'd let thee go.
Yet, I entreat thee, leave such sport to hardy men of might,
And hasten home, my pretty boy, to cheer thy mother's sight.

II. FROM PROPERTIUS.

I AM not what I once have been, and thou art growing weary;
The way seems very long to thee, and all the prospect dreary.
I cannot love another, and I cannot part from thee;
Thou wast my earliest love, and thou my latest love wilt be.
The silent rivers first shall flow from out the mighty deep:
The year its changing seasons in their course no longer keep:
Ere I from out my faithful heart can tear thine image clear,
Be what thou wilt in cruel mood, but not another's, dear.
Yet there were faithful women once, in history renowned,
Of constancy, unblemished, with undying honour crowned.
Oh think of fair Hypsipylé, and of Evadné's glory,

And be thyself, no less than they, another noble story.
I never could believe thee false, when I beheld those eyes;
You ever used to swear by them, and yet your looks were lies.
Who taught thee from unwilling eyes to drop those lovely tears?
Who taught thee with such paleness rare to show unreal fears?
I perish by these arts of thine: let others learn from me,
It is not safe to put their trust in woman's frailty.
I do not fear the silent shades, my Ida, in their gloom,
I do not ask to linger when fate calls me to the tomb;
I only fear, that, when I die, no tears of thine will flow.
If thou wouldst only weep for me, how gladly would I go.

III. From Catullus.

I pray, a little Manlius
Upon his mother's knee,
With pretty lips half-opening,
May sweetly smile at thee,
And, stretching out his tiny hands,
A father's rapture be.
And may his features be as thine;
That any one may see,
Reflected in his chubby face
His mother's chastity.

A. Westcott.

LITERARY NOTICES.

Hard Sayings. By George Tyrrell, S.J. London, New York, and Bombay: Longmans, Green, and Co., 1898.

This volume contains a number of most interesting and suggestive articles dealing with some of the deeper questions of thought and life which have perplexed the Christian intellect and conscience and given rise to painful questions and doubts. The author views each subject from the standpoint of the Church of Rome, and his book appears under the *imprimatur* of the Archbishop of Westminister. He avoids argument and makes no attempt to justify on rational grounds the basal assumptions of his Church. He believes that the Church of Rome meets and satisfies the needs of the human heart, and that knowledge of her teaching must tend to produce a recognition of her authority. "It is," he says, "the

belief that a deeper and more comprehensive view of the Church's ethical and spiritual ideals; of her conception as to the capacities, the dignity, and destiny of the human soul, of the hope that she inspires in the midst of so much that is otherwise disheartening, of the light which she sheds over the dark abyss of sin, and temptation, and sorrow—it is the belief that such a comprehensive view may in some cases serve far more effectually than any direct apologetic to win, to establish, or to confirm an abiding faith in her divine origin and operation, that must partly excuse or justify an otherwise reprehensible popularizing of the secrets of the King." There is a good deal to be said in favour of this method, but Father Tyrrell's treatment of such subjects as the nature of the Church, the Sacraments, celibacy, and the religious orders, is hardly likely to bring conviction to the minds of those who do not admit the authority of the Church to which he belongs. It cannot be denied, however, that he does succeed in clearing away certain common misconceptions, and presenting the teaching of his Church in a more reasonable and attractive form than that usually exhibited in the religion of the people. Those articles which deal with non-controversial subjects such as the presence of God and His relation to men, the Christian doctrine of sin, the meaning of life, the value of pain, the need of self-sacrifice, appeal to every Christian heart. The bold and vigorous thought, the lofty spiritual tone, the clear and forcible expression, which characterise Dr. Tyrrell's treatment of these subjects, cannot fail to win the sympathetic attention even of those who, on many points, hold views differing widely from those which he expounds. His very clear distinction between the visible and the invisible Church, and his inclusion in the latter "of all those in whose hearts charity is diffused by the Holy Ghost, all those who give God and God's cause the first, if not always the only place in their affection," modifies the harshness and lessens the arrogance of Romish exclusiveness and leaves room for a recognition of the fundamental agreement that underlies the various views which have caused division in the Church of Christ. Dr. Tyrrell sees that it is wordliness which is the one deadly foe of Christianity, and protests most vigorously against the opinion too prevalent even among professing Christians, that "a man's life consists in the abundance of the things that he possesseth." "It is absurd and narrow-minded," he says, "to regard modern progress and civilization as being the pure result either of Christian or of antichristian principles and tendencies. All that is really good in it is the fruit of the eternal and necessary principles of the Gospel, all that is evil is from the selfish spirit of wordliness." "Many glib talkers are zealous to prove that the Church's influence must be altogether in the interests of progress and civilization; but they never pause to define the nature of true progress and civilization, or to question whether what passes for such really deserves the name. We cannot

determine the nature and direction of true progress till we are agreed about the nature of man, the purpose of human life, the character and conditions of true happiness. If this world is the best we have to hope for; if it is our brief home; if pain, sorrow, and affliction are unmitigated evils; if our only wisdom is to gather, multiply, and hoard whatever little enjoyment can be crowded into a few years, then, indeed, it cannot be denied that the current notion of progress and civilization is satisfactory. But if this life is chiefly a school of suffering in which man is taught to master himself and to endure all things for the love of truth and principle and right, for the love, that is, of God and God's cause; if sorrow, pain, and affliction are evils only under certain conditions, but are as often, or more often, the very food and medicine of our spiritual and moral development; if conscience and faith and divine love; if purity, unselfishness, patience, meekness, compassion be the highest exercise of man's highest faculties, then indeed the civilization which the Church could encourage and sympathise with would be very different from the frankly godless and animal civilization of our times."

Religion. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's. London, New York, and Bombay: Longmans, Green, and Co., 1899. Price 5*s*.

THIS volume is the first of a series which bears the name of 'The Oxford Library of Practical Theology'. The object of the series is, its Editors tell us, "to translate the solid theological learning, of which there is no lack, into the vernacular of every-day practical religion." Canon Newbolt's volume is pre-eminently a book dealing with practical religion. It cannot be called a theological treatise, for it is just at the points where theological definiteness is most requisite that the writer shows himself to least advantage. A chapter is devoted to the Atonement, but all that is said in it as to the significance of Christ's death is really contained in a single sentence, and the difficulties that surround the subject are not lightened by the writer's use of language so figurative that it is too often vague. But if the volume is disappointing in its treatment of theology, it shows great power in its treatment of religion on its practical side. Religion in general is first discussed, then its relation to morality, and thus the ground is cleared for an exposition of the distinctively Christian position with its bearing on life and conduct. Canon Newbolt is at his best when he describes the obstacles to religion, the doubts that perplex men, and the life in which belief in Christ ought to issue. A great part of this book will meet with acceptance only among those whose sympathies are with the High Church party in the Anglican community. But fully one-half of it is occupied with a subtle analysis of tendencies which mark our time, and

which are in a quiet way robbing life of its nobility and responsibilities and filling it instead with a love of what is pleasant and a distaste for all that is serious. In its exposure of mean conceptions of life, and in its appeal to men to avail themselves of the example and power of Christ in all purity and seriousness of living, lies the great value of this book. We need more men to speak out with the conviction and force of Canon Newbolt.

From Cromwell to Wellington: Twelve Soldiers. Edited by Spenser Wilkinson. London: Lawrence and Bullen, Limited. Price 10*s.* 6*d.*

THIS is a very unequal and on the whole a disappointing book. In its main idea and general plan it is excellent, but it fails in execution. Its purpose is said to be to supply "a picture of the British army at work during the century and a half in which the army helped the navy to make Great and Greater Britain what they have been since men now living can remember." A book that should enable its readers to form such a picture would deserve a hearty welcome, on other besides literary or historical grounds. The time for the cessation of war, or the time when intelligent and helpful members of a self-governing community need no longer make themselves acquainted with the facts that concern war, has not yet by any means arrived. In spite of all that can most justly be said of the evil and the horror of war, it remains true that war has hitherto been one of the chief means by which indispensable lessons have been taught, and indispensable training given, to all the nations of the world. From this it follows that history can never convey its full instruction to such as have not an intelligent acquaintance with the methods by which war is carried on. It is also true that those who have a fair amount of this acquaintance are the men who are most likely to contribute their quota to keeping their own nation ready to meet the dangers that may come on it, and most likely at the same time to withstand any call to engage in war which duty does not make imperative. It is the most ignorant who are most ready to raise the 'jingo' cry, never those who have learnt from history how war not only brings obvious loss and misery with it but searches the very vitals of a community while it lasts, and leaves a legacy of trial and distress long after it has ceased. In the interests of peace, as well as in the interest of much besides, it is eminently desirable that every citizen of Britain should have as part of his mental furniture "a picture" of how Britain became what it has "been since men now living can remember."

The method of the book, as well as its purpose, deserves all praise. It presents its "picture" by means of short lives of Cromwell and of Wellington, and of those whom the editor regards as the ten most

eminent British military leaders who appeared between them. The life of each of these "twelve soldiers" is written by a separate author, and each writer is, as might be expected, a military man. Some of them, such as Sir Archibald Alison, Colonel Adye, and expecially Major-General Maurice, have already given proof of literary power. But, whatever be their standing in this respect, public attention will be fixed on their collective work by the fact that the introduction to it is from the pen of Field-Marshal Lord Roberts. This introduction consists of but half-a-dozen pages and has no very important bearing on the subject-matter, but its value as an advertisement will be great.

The twelve leaders in whom it is sought to sum up the military history of Britain from 1642 to 1815, are Cromwell, Marlborough, Peterborough, Wolfe, Clive, Coote, Heathfield, Abercromby, Lake, Baird, Moore, and Wellington. The only one of these whose right may be challenged to a place upon the list, is Peterborough. Certainly that eccentric genius not only performed dashing exploits but gave unmistakable proof that he possessed military insight and skill; yet it can hardly be maintained that his influence was sufficiently great or lasting to entitle him to be enrolled among those who have made Great and Greater Britain what they are to-day. We suspect that he is included in the volume rather from the wish to make up the tale of twelve than for any more solid reason.

The case is different with some of the twelve whose names will be less familiar than that of Peterborough to the general reader. Coote, Baird, and Heathfield have never had a large place in public esteem; though the first two names are of course well-known to those who have made any study of Indian history. Even Moore would by this time be half-forgotten if we had not the well-known poem ever with us to keep his memory green. But all these thoroughly deserve the place assigned to them in the present volume. And it is a distinct service that full justice is done to Sir Ralph Abercromby, who gets much less honour than he deseves in ordinary histories. As Lieutenant-Colonel A'Court most justly says in his account of him:—"The epic period of the war in the Peninsula, and the fascination which clings to a great name, have unduly obscured the events which led up to Wellington's campaigns, and supply the keynote to his early successes. Through these dark years—years of doubt and despondency, of gropings in the dark for the first truths of organization and direction, of uphill fighting and barren successes and finally of brilliant victory—the subject of this memoir occupies essentially the first position, and is identified more than, any other of his contemporaries, not even excepting his brilliant lieutenant, Moore, with the revival of the military spirit and splendid fighting traditions of the British Army."

Thus we have little but commendation for the general conception of

the work before us. In the realisation of the conception, however, the work is in many ways conspicuously faulty. The maps and plans in it are far too few. For a better supply of them we should willingly give up the twelve portraits, one of which is prefixed to each of the Lives; though these are good to have, and also good of their kind. But for intelligently following the story of a battle, a siege, or a campaign, a proper map or plan is simply indispensable. At least twice as many as are given would scarcely make the volume what it ought to be in this respect. Many even of those that are given are on too small a scale, while some are crowded with unnecessary detail and at the same time wanting in the details that are most required. Sometimes the reader will look in vain to the accompanying map for some place or position which is very prominent in the text. Mere blunders also are far too common. For example, a book of such pretensions ought not to call the river which was so important at Assaye the *Kaifna*; nor ought it—not once but several times—to print Scots, when it is an adjective, as *Scot's*.

But the chief fault of nearly all the writers is their attempt to crowd too many things into the small space at their disposal. A few salient points lucidly illustrated, a few campaigns or battles adequately described, would do far more to gain the purpose in view than a bare enumeration of all the services performed and all the actions fought by the subject of each narrative. This is particularly true of the first of the twelve biographies. If there be any man of whose character as a soldier and of whose influence on history a true picture might be given by a detailed account of some few of his battles and other deeds, that man is Cromwell. Instead of having the man set vividly before us by a full presentation of a selection from his achievements, we are given a dry chronicle of all that happened in his troubled time. More or less the same error clings to all the biographies in the book.

Of twelve such men it was of course impossible to say all that might be said in less than five hundred sparsely printed pages. If a proper picture had been drawn of some few characteristic achievements of each, and if their other services were either simply mentioned or passed by in silence, all readers might carry away some distinct and fruitful impressions both of the men and of the wars they carried on, while many would probably be induced to seek for fuller information elsewhere. As things stand, however, the only purpose that large portions of the book will serve is to be a convenient abstract of the military history of the epochs dealt with, and to refresh memory for those who have studied that history on a larger scale. The greater part of the volume gives little help in forming correct or full ideas of its theme. We have in it not a "picture" of the scenes through which Britain passed on her way to the position which she holds; rather at best only a list of the stages on her journey.

This does not, however, apply fully to every part of the volume. For example, the account of Wolfe's campaign against Quebec and of Heathfield's defence of Gibraltar are both of them admirable in every way. Both, too, are accompanied by maps which if rough in execution are fairly sufficient to elucidate the text. If some few of the campaigns and battles of Cromwell, Marlborough, Wellington, and the rest, had been as fully set forth as these events have been, and if space for doing so had been gained by abstaining from the attempt to write the annals of their times, the book would have been much more effective and instructive. As it is, the most that can be said is that it is a praiseworthy and well-conceived attempt to serve an excellent purpose, but an attempt which, through defects in execution, has been but imperfectly successful.

Observations taken at Dumraon, Behar, India, during the Eclipse of the 22nd January, 1898, by a Party of Jesuit Fathers of the Western Bengal Mission. By the Rev. V. de Campigneulles, S. J. London, New York, and Bombay: Longmans, Green, and Co., 1899.

So much interest was taken by the general public in the total eclipse of the sun which took place last year that we have no doubt that many will be glad to have this book as a permanent record of what occurred at that time. It is primarily intended as an account of the results obtained by the Jesuit Fathers of the Western Bengal Mission, who with praiseworthy enterprise organised and equipped a party of their own to take observations of the eclipse. As such it gives a full account of the instruments they employed and the work they did with them. It is, however, much more than this, as it includes chapters which explain in a popular way the present state of our knowledge regarding the constitution of the sun and describe the results obtained by other observing parties last year, so far, at any rate, as these have beeen published.

Like nearly all the other parties, the Jesuit Fathers relied mainly on photographic methods of observation. At the end of the book there are a number of plates, reproducing the best of the photographs obtained. These show for various stages of the eclipse the inner and outer corona, the prominences, Baily's beads, and the spectra obtained with the prismatic camera. The photographs of the spectra must appear at first sight to the general reader a rather meaningless assemblage of dots and dashes; but as a good deal of space is given in the body of the book to an explanation of them, they will be found to be the most interesting and intructive of all the photographs.

A curious phenomenon which is represented on the photographs of the corona at the time of the first internal contact is a bright circle which

appears surrounding part of the corona. Its explanation is apparently to be found in the fact that in the central part of the circle there is a photograph of a small speck of photosphere still remaining visible together with a portion of the chromosphere. The circle would accordingly be due to diffraction produced by water vapour in the earth's atmosphere. The humidity of the air was not observed at Dumraon on the day of the eclipse, but it was probably above the normal, although the sky was quite clear.

Macmillan's Colonial Library.

The Game and the Candle. By Rhoda Broughton.

JANE, the heroine of this tale, was married while yet a girl in her teens to the Master of Etheredge, a man of selfish and exacting character. The story opens with a tragic scene in which the husband as he approaches the hour of his death tries to exact a promise from his wife that in the event of her marrying again he shall never be replaced by the person of whom she " took leave five years ago beside the fountain in the circular garden." Unknown to his wife Henry Etheredge had witnessed from behind a hedge the parting of the lovers on that occasion. Jane refuses to promise, forfeits a large fortune, and retires to live on what Rhoda Broughton apparently regards as poverty—a thousand pounds a year. Henceforth the one thought of the new widow's life is Mr. Miles, her absent lover, and when at length he returns to England and makes her his profession of devotion, her cup of joy is full. But when, a few weeks later, she accidentally hears the type of humour that women of a lighter mental structure than her own provoke in him, a doubt as to the sufficiency of her acquaintanceship with him begins to torment her, and when at last at the country house of their mutual friend, Lady Barnes, she makes the unwelcome discovery, by an unintentional piece of eavesdropping, that her lover has not yet for her sake abjured the friendship of all other women, the current of her affection is suddenly stayed and Mr. Miles passes out of her life for ever. Jane is an unbending, conventional character, a contrast to her enthusiastic sentimental friend, Lady Barnes, while the two poverty-stricken Miss Clarendons are somewhat unnatural in all the clever dodges they have recourse to in order to get their petty society bills paid for them, by their casual acquaintances. The only character in the book that commands esteem is Clarendon, Henry Etheredge's devoted secretary. His aim in life is to translate an ancient chronicle, and his character is, though irritable, curiously unselfish and refined. Jane's intense absorption in the thought of Mr. Miles dominates the plot. The passion is so serious that one becomes oppressed by it, and it is a relief when the story ends.

The Treasury Officer's Wooing. By Cecil Lowis.

Rupert Waring first meets his matrimonial fate in Upper Burmah at Tatkin, a small up-country station. Ethel Smart, the Deputy Commissioner's sister, is attracted to the impassive, laconic, clean-featured forest officer named Heriot, and throughout the greater part of the tale he remains her beau ideal. To all appearances Waring and Heriot are rivals, and when matters so develope that the forest officer breaks off his engagement with Miss Dudley Devant, his former love, Waring's chances seem hopeless. Subsequently Smart, the Deputy Commissioner, is shot while out in the district trying to discover the whereabouts of Bo Chet the leader of a notorious gang of dacoits, and with his death the scene changes to England. His sister returns to her parents, and Waring is invalided home, while Heriot follows shortly afterwards on urgent private affairs. Waring remains a rejected lover till Heriot suddenly and unaccountably renews his former love for Miss Dudley Devant, whose affections he had so recently blighted. Her he ultimately marries, whereupon Ethel Smart discovers the attractiveness of Waring, the treasury officer, and transfers to him all the love she had up to this time bestowed upon his rival.

The interest of the story is well-sustained throughout, and the male characters, especially Heriot the forest officer, are true to life; but the ladies are weak in type and their conversation is sometimes unworthy of the occasion. The book abounds in local colour, and the social life of the station is drawn as by one who had lived through it and had observed its every day incidents with a kindly eye.

Longmans' Colonial Library.

Castle Czvargas. By Archibald Birt.

This is a story of the adventures of two brothers in the days of Charles II. It is supposed to be told by the younger of the brothers, and is skilfully written in the quaint language of the period. The interest of the story centres in Castle Czvargas, a stronghold in a lonely part of Salzburg. Here Count Czvargas, the villain of the story, lives with a band of ruffians, and many are the deeds of cruelty they commit within the castle. The brothers, with Fraülein Skoda—the heroine of the story—are captured by the Count; and it is with their attempts to escape from his clutches that the story chiefly deals. The characters are well drawn and the narrative is full of incident, so that the reader's interest in the story is sustained to the very end. We can heartily recommend it to all lovers of romance.

NOTES AND EXTRACTS.

In bringing the proceedings of the General Assembly of the Established Church of Scotland to a close, the Moderator, the Rev. Dr. Pagan, delivered an address on 'The Progress and Duty of the Church'. The approach of the close of the century, said Dr. Pagan, suggested this as a suitable subject for his address.

Reviewing the progress of the Church during the last hundred years, Dr. Pagan first gave a brief sketch of the history of Church extension, mentioning the fact that within the last fifty years there had been created 406 new parishes, with full territorial and parochial equipment. He next described the apathy that prevailed in the Church at the end of last century on the question of foreign missions, and went on to say that while her position in regard to foreign missions was still very far from what it ought to be, she had now much fuller and truer conceptions of her duty in the matter. Her aims had been very much enlarged. At first she sought almost exclusively to teach and preach; but while still believing that this work ought to stand in the forefront of her commission she had come to realise that true service was rendered by the diffusion of every form of blessing which was possessed in a Christian land. She thus not only supported colleges and schools, but sought in the spirit of her Master to brighten and purify every relation of life. Preacher, teacher, doctor, printer, carpenter, brickmaker, gardener, builder, the worker with the needle and the sewing machine, the worker in the laundry, and the worker in the dairy went hand in hand in carrying the blessings of Christianity to those who had them not. Alongside the interest that had been awakened within the Church in the matter of foreign missions there had been developed in the minds of Churchmen at home a sense of their duty towards their countrymen who had found a home in the colonies; and a mission to the Jews had also been undertaken. Other features in the development of the life and work of the Church within the last hundred years were the growth of woman's work and the important place that young men had come to hold in the organisations of the Church. A hundred years ago, said Dr. Pagan, organisations of women had no place in Protestant ecclesiastical institutions, and the origin and growth of woman's work in the Church were, like much else that was valued in the Church life of the present time, due largely to the influence of foreign missions.

Having indicated the main elements in the progress of the Church in her character as a practical organisation, Dr. Pagan proceeded to deal with her attitude in the matter of her teaching; and he gave expression to the belief that in this also she had made an advance. Without entering into detail as to the progress that she had made in her power of apprehending and imparting truth, he said there was in the teaching of

the Church to-day a greater simplicity and at the same time a greater warmth than there was at the beginning of the century. This, he said, had been a century in which free inquiry had had full scope. There was at first on the part of all the churches a disposition to resent the claims of liberal thought to deal with religious belief; but time and events had shown that the Christian Church had everything to gain and nothing to lose from honest and reasonable criticism. In the Church of Scotland there had arisen, and there were now living, teachers and scholars whose labours in the field of theology and Biblical criticism were not only an honour to themselves but a guarantee of the activity and breadth of the Church to which they belonged.

Dr. Pagan next referred to the part that the Church of Scotland had played in the education of the country. He felt assured, he said, that the Scottish nation would never forget the debt of gratitude which it owed to the Church for the work which during three centuries she had done in the cause of education. When the Education Act now in operation was passed, many were anxious as to the outcome, for a system then ceased to be that had been largely instrumental in giving to the country a foremost place in intelligence among the nations of the earth. A change had become necessary, however, and the change was made; and though the new system had its drawbacks, there was cause for satisfaction with the general result. The aspect of the change which most interested Churchmen was the provision for religious instruction in schools; and in regard to that Dr. Pagan expressed his own personal belief that where adequate means had been taken, the cause of religious instruction had not suffered since the passing of the Education Act. After an experience of twenty-five years in a large and populous parish he said he could without hesitation affirm that there might be fuller and more satisfactory provision for imparting religious instruction under the present Education Act than was made or attempted before the Act was passed. In this connection he referred to Sunday schools as an agency of education that did not exist as a recognised institution of the Church a hundred years ago.

Another aspect of the Church's general position in which Dr. Pagan said there could be discerned distinct signs of progress during the last hundred years was her service of worship. And notable in this connection, he said, was the movement for Church restoration.

Having thus reviewed the progress of the Church Dr. Pagan proceeded to consider the question how she was to hold her place in the future and to exercise the influence for which she had been instituted and perpetuated in the land. Behind the Church's activity, he said, there must be the operation of God's Holy Spirit to sanctify her members and prosper their labours. But there were many duties which devolved on her ministers, office-bearers, and people if they were to

realise the vocation to which God had called them; and to some of these duties Dr. Pagan proceeded to direct the attention of the Assembly. In doing so he said he would not dwell on the need of an educated ministry, for the Church of Scotland, he said, had always and rightly attached the utmost importance to this. Nor would he dwell on the importance of the personal life of those who filled the office of the Christian ministry or on the fact that the Church was bound to keep herself abreast of the needs of the times. He wished rather to look at some of the ways in which the Church, through her ministers, office-bearers, and congregations, might advance in the work which had been given her to do. For certain of his remarks in this connection the vast majority of the Scottish people will feel profoundly thankful. The Romanising and ritualistic tendency is not so much in evidence in Scotland as it is in England, but that it exists in Scotland and within the Established Church of Scotland the proceedings of the recent Assembly bear witness. Whether Dr. Pagan belongs to the ritualistic party in the Church we do not know, though his remarks on the Church services show that he loves a beautiful church and a beautiful and orderly service, but on the essentially Protestant and Presbyterian character of the Church of Scotland he spoke with no uncertain voice. The genius of the Scottish nation, he said, was Presbyterian, and if the Church of Scotland was to be the Church of the great body of the people of the land, she must go forward on Protestant and Presbyterian lines. For the purpose of increasing the influence of the Church throughout the country Dr. Pagan suggested the institution of an annual Congress such as is held in connection with the Church of England.

On the relation of the Established Church of Scotland to other Churches Dr. Pagan spoke from the point of view of a strong supporter of the Establishment, but most of what he said on this subject will appeal even to those who cannot look at the matter from this point of view, and his words may well be taken to heart by those who have little interest in the mutual relations of the different branches of the Scottish Church. In answer to the question, What should be our relations to other Churches, he said :—

"The first reply I would give is that there should be hearty cooperation with them for the general good. It should be through no fault on our part if our relations with them are not friendly and cordial. This is the duty of every branch of the Christian Church. It is the special duty of a Church occupying the position which ours does. The question with us should be, What is the largest amount of service we can render to humanity and to God? I believe the best answer to be given to this is that we work cordially with others, irrespective of the Church to which they belong, in every well-weighed, well-organised movement for the social, moral, and intellectual wellbeing of the people. I desire to be clearly understood in this. We have our distinctive duties and responsibilities, and no effort should be spared by us that these be

loyally discharged. But we should never forget that there is much common ground which we can occupy, and on which we can go forward with great advantage to the general good. Such cooperation invariably sweetens the spirit of a community and enlists for its wellbeing a breadth and strength of support that might otherwise be lost. With regard to the ecclesiastical union of the Churches let me say a few words. We hear union sometimes spoken of as if it should be the pre-eminent, if not the only, aim of every branch of the Church. But little knowledge of the influences which have told upon the progress of the world is possessed by him who forgets that, while union has from time to time in the past done good, separate centres of of action have also done good. And I do not think any one will call in question the fact that the time of an undivided Church, whether it was Roman Catholic or Protestant and Presbyterian, has not been the brightest period of the history of the Church in Scotland. If without abandonment of principle and the loss of present advantages there can be union, I have no hesitation in affirming that the great body of our ministers and people will rejoice. But if principles which for upwards of three centuries have been dear to the nation, and the vantage ground of greater benefit than any service which union would confer, are to be thrown away, our duty is clear. We must, God helping us, transmit unimpaired to those who come after us the heritage which has been committed to our charge. I believe that the intelligence and patriotism of the Scottish nation are more and more coming to the conclusion that the Church of Scotland, with her special provision for testimony to God and service to our country, shall stand. But, while I do not for an instant doubt this, we must never forget that she will stand only on condition that we prove ourselves worthy of our privileges, and loyal in heart and life to our Saviour and our God. When the battle again comes round, as sooner or later it will, the enemy that will do us most harm will not be the controversial assailant from without, but it will be he who within our own lines fails in his duty to God and to His Church."

THE last number of the *Imperial and Asiatic Quarterly Review* contains an able and instructive article on the recent famine by Sir Charles Elliott, formerly Lieutenant-Governor of Bengal. The object of the article, Sir Charles Elliott says, is to give a concise sketch of the operations undertaken by the Government of India for the purpose of affording relief during the prevalence of the famine, and to review the conclusions drawn by the Commission which was appointed to report on those operations when the famine had come to an end.

In reviewing the Adminstration Reports of some of the local Governments we have had occasion to refer to the causes of the famine and to the measures taken to mitigate suffering; and in regard to the immediate cause of the famine we need only now state that the total amount of the food crops of India for the year 1896-1897 is estimated to have been less than the average by one-third, or 18,000,000 tons. This fact is justification enough for the remark made by Sir Charles Elliott that

"to those who know the conditions which prevail in India, the narrow surplus remaining in normal years after the requirements of ordinary consumption have been supplied, the small and scattered stocks habitually retained in houses and granaries, and the absence of any habit of importing food from abroad, except from Burma, it must seem wonderful that it should have been possible for any Government or any machinery to avert the extreme mortality from starvation threatened by so frightful a disaster."

The determination of the actual magnitude of the famine, taking into account the area over which it prevailed and its intensity and duration over particular areas, is of course a very difficult matter. The official division of districts into distressed and non-distressed is admitted by Mr. Holderness to be in a measure arbitrary, and the distinction between severely distressed and slightly distressed tracts is an uncertain one. Sir Charless Elliott puts forward a suggestion as to the laying down of a standard by which uniformity of classification in the historical and comparative treatment of famines may be obtained, and has drawn up a large-scale map, a reduction of which accompanies his article, showing the area covered by the recent famine, and the degrees of the severity with which the famine prevailed in the various districts affected. He does not claim for the map that it gives an accurate representation of the incidence of the famine, for he points out two objections that may fairly be taken to the method on which it has been drawn up, but he believes that it gives as correct a representation of the last famine as can be got. He had previously dealt with the famine of 1876-78 on somewhat similar lines, and he is therefore able to make a fairly trustworthy comparison of the magnitudes of the two famines. The result of the comparison is that the total area affected in 1876-78 was very nearly the same as the area affected in 1896-97—257,000 square miles as against 268,000; but that the population affected in 1876-78 was smaller by 12,000,000 than that affected in 1896-97—58,000,000 against 70,000,000. The areas of intensity and severity were estimated to be much larger in 1876-78 than they were in 1896-97, while the area of slight distress was much smaller. This difference, Sir Charles Elliott says, may be pretty certainly attributed to the action of the railways in equalising prices and in spreading the scarcity over a much wider area. Coming to the question of the extent to which relief was afforded by Government, Sir Charles Elliott estimates that the cost of relief given on works and gratuitously was Rx. 7,270,000. This was equivalent to the maintenance of 821,000,000 persons for one day, or about $2\frac{1}{4}$ millions a day for a whole year. But the employment of labourers on public works and the grant of money or food to the weaker sufferers in their homes or in poor-houses were not the only means by which relief was afforded. Remissions or suspensions of revenue to the extent of

Rx. 8,390,000 were made; loans aud advances were freely given for agricultural improvements; and the charitable assistance received amounted to Rx. 2,000,000. Thus the total amount of money expended in the relief of distress amounted to nearly Rx. 20,000,000.

How far were the efforts of Government and the expenditure of this large sum of money successful in the saving of life? This is the question to which Sir Charles Elliott next addresses himself. The deaths reported as due directly to starvation were very few; and the effect of the famine must be looked for in the general mortality returns. Only, while these show a decided rise in the rate of mortality in nearly all the districts where the famine was intense or severe, they show an equal rise in many districts which were only slightly affected by the famine, so that it is not easy to say exactly how far famine alone was responsible for the increase in the mortality recorded in a particular district. Sir Charles Elliott dismisses the Madras returns as worthless, and states that in Bengal and the Punjab the season was a healthy one and the distress did not last long enough to materially affect the physical condition of the people, except in one district. In the three Provinces where the famine was most intense, that is, the North-Western Provinces, the Central Provinces, and Bombay, the death-roll, he says, increased by about 800,000. This increase, however, includes those who died from outbreaks of cholera and small-pox, as well as from the secondary effects of insufficient food and privations of all kinds following on the great rise in prices. As the losses in the famine of 1876-78 amounted to nearly five millions, it is plain that the ability of the Government to cope with a great famine is now very much greater than it was a quarter of a century ago.

Having sketched the salient features in the history of the famine of 1896-97, Sir Charles Elliott proceeds to deal with the report of the Commission which was appointed to investigate the relief measures that were taken. As regards the amount of success that attended these measures the verdict of the Commission is on the whole very favourable. Only in regard to the results in the Central Provinces and Berar do the Commissioners find that the degree of success attained in the saving of life and in the relief of distress was not all that it might have been. The difficulties in these Provinces seem to have been very great, however. The Commission which investigated the famine of 1876-78 had come to the conclusion that the upper valley of the Nerbudda, partly owing to climatic conditions and partly owing to its extensive forests and the sparseness of its population, which usually derives a large part of its sustenance from roots and other forest produce, was very unlikely to suffer from famine; and yet it was just in this valley and among the hill tribes that the recent famine was most intense. The senior officers in the Central Provinces had not had the same experience of famine administration as

those in other districts, and as only one of the famines which have devastated India during the present century affected these Provinces, they had not been accustomed to look on famine as a contingency for which they had to be always on the watch. The Provinces therefore entered on the compaign worse equipped than any other part of India. Besides, as Mr. Holderness points out, the people of the Central Provinces and Berar were more difficult to deal with than the people elsewhere. Whereas in other parts of India the people expected and readily availed themselves of the relief provided for them, in the Central Provinces and Berar the relief had to be forced upon the people. For such reasons as these Sir Charles Elliott endorses the opinion of Mr. Holderness that the remarks of the Commission on the relief measures taken in the Central Provinces are too severe, and that though there is reason to hope that with the experience of the late famine a greater degree of success would be attained in combating another famine of like severity and magnitude, the conditions of the problem render anything approaching to complete success impossible.

The fact that in the recent famine the hill tribes were largely affected constituted one of the chief differences between the recent famine and the famines that preceded it. Another noticeable difference lies in the large dimensions which gratuitous relief assumed in the recent famine as compared with relief given in return for labour. Sir Charles Elliott deals with the recommendations of the Commission regarding the administration of relief to hill tribes, the extent to which and the conditions under which gratuitous relief should be granted, and the management of relief works. Space prevents us from even summarising what he says on these important matters, but we may mention that as regards the extent to which gratuitous relief should be given he is strongly opposed to the recommendation of the Commission. The Commission after a consideration of the value of the work done on relief works came to the conclusion that "if the administration of gratuitous relief could be safely relaxed so as to include among its recipients a number of the less capable individuals who are ordinarily required to attend works as a condition of relief, the result would be a great saving in the cost of relief, which would also be further reduced by the more effective discipline which would be rendered possible on the works." Sir Charles Elliot thinks this is a dangerous suggestion, and trusts that the Government of India will not accept it. The true way of looking at the matter, he says, is not to consider the value of the work turned out, but to regard its value as a test to keep off persons who are not really in want and to keep up the morale of those who are really in want by supplying them, not with subsistence itself, but with the means of earning it.

Since the famine of 1876-78 there has been a great extension of

irrigation in India, and a good deal still remains to be accomplished in this direction, though the Commission appointed in connection with the recent famine came to the conclusion that outside of Sind, the Punjab, and Burma there are "no large works which are certain to be remunerative, awaiting completion or construction within the districts which are most liable to famine, or in which the pressure of population is most severe." Sir Charles Elliott, however, advocates the construction of works which though they might not pay in ordinary years, would yet in times of famine be valuable as a source of protection and employment to the people. As he points out in dealing with the question of the food supply and the food stocks of the country, the production in an ordinary year does not very much exceed the requirements of the population; and though the stocks of food in the country in 1896 were undoubtedly large, they cannot be replenished all at once, and any irrigation scheme which will ensure a crop in the absence of a normal rainfall ought to be carried out even if it pays little or no interest on the capital outlay.

IN a recent number of the *Lovedale Christian Express* there is a summary of an interesting address by Mr. Samuelson, Under-Secretary for Native Affairs in Natal, on the religion of the Zulus.

The God of the Zulus is a supreme and almighty Being, known more by name than recognised as a reality, and is spoken of as the great-great One—a term also used to signify an ancestor or any person or creature possessed of any peculiar power or skill. The supreme Being is also referred to as the One who appeared in the beginning, the Father of power, the Creator, and the mighty and glorious One. He is not known as a God of love interested in the welfare of men or affected by their joys and sorrows. He is to some extent recognised as a rewarder of good deeds and as one who visits the evil-doer with punishment, but the Zulus do not seek for His approval nor do they fear His wrath. He is believed to be the sustainer of all things, but He is regarded as existing afar off. He is looked upon as the designer of all things, and the arguments used by the Zulus in support of their belief in the existence of a designer are said to be akin to those used by Cicero in his *De Natura Deorum.*

The Zulus use prayers which in language and sentiment are very touching and impressive, but it is to the spirits or *manes* of their ancestors that their prayers are addressed. They believe that their ancestors appear to them in dreams and visit them in the form of snakes. When a snake of the species venerated as a spirit appears in a kraal it is saluted by the name of 'father', bowls of milk are presented to it, and in many cases an animal is sacrificed for it. If it enters a hut some meat is placed in the hut for it. In their superstition regarding snakes

the Zulus resemble some of the tribes of ancient Europe. As with other races, too, so among the Zulus, spirits are more the objects of fear than of love. When sacrifice is made to them, it is usually with a view to appease their wrath.

When sacrifices are made they are held to be efficacious through the shedding of blood and to be of a propitiatory character. They are offered by a priest except when they are of a family nature, in which case they may be offered by the head of the kraal. Cattle and goats are the animals usually selected, sheep being seldom chosen; and the victims must be killed according to the usage of the tribe or family that makes the sacrifice. The blood must not be spilt, but must be received into a vessel kept for the purpose; and the bones must be destroyed by fire after the flesh is consumed. When an animal is about to be killed beautiful and apparently heart-felt prayers are offered to the spirits. In these the weakness, helplessness, and worthlessness of humanity are acknowledged, and the entire reliance and dependence of man upon the spirits are confessed. Thanks are rendered also for past mercies and requests made for a continuation of them. Just before the victim is killed prayers are offered to the spirits by the headman of the kraal or his representative. Then the headman hands the assegai to one of his attendants, who stabs the animal in the right side near the shoulder. Another attendant receives into a dish as much of the blood as he can, and to the blood thus obtained the blood found inside the animal is added. The whole is used in the preparation of a dish very much liked by the Zulus. When the animal falls, the long hair at the end of the tail is tied into a knot to protect those who are to partake of the flesh from any injurious results. A small opening is then made in the stomach, and a portion of the caul is extracted, lighted, and carried burning from hut to hut as a burnt-offering to the spirits. This is done by the headman of the kraal, who in each hut to which he takes the sacrifice offers up a prayer for the peace, happiness, and prosperity of the inmates. After this the animal is flayed, and a portion of each shoulder is removed, washed by a boy, and eaten by the headman of the kraal. The remainder of one of the shoulders is then removed, to be eaten the same day by the men. Next the gall-bladder is cut out, and the headman sprinkles the contents on himself, the children, and other inmates of the kraal, the ceremony being accompanied with prayers for the children and others who have been subjected to the sprinkling. The gall-bladder when empty is inflated and worn on the head if the animal sacrificed is a goat, but is converted into a wrist-band if the animal is an ox or cow. These details being concluded, the animal is cut up and put into the hut of the owner, with the skin over it. Here it is left through the night to enable the spirits to feast upon it. Next morning the flesh is taken out of the hut and distributed according to custom, a strip from the right side being

the perquisite of the person of highest rank in the hut or family. Usages very similar to those described are observed when an animal is killed for ordinary use, it being considered politic to have the spirits as guests in that case also.

The priesthood attached to the system of native spirit worship forms a distinct order among the Zulus. The priests are the recognised channel of communication between the living and the dead, and their influence for good or evil is practically unbounded. They may be men or women, and their characteristic and distinguishing feature is their power to discover by means of necromancy persons guilty of sorcery or secret evil deeds towards their fellow-men. They profess to derive their powers, their office, and their knowledge of unseen things from the spirits, with whom they profess to have direct communication. The initiatory process is long and wearisome. The term by which it is denoted means 'to be renewed', 'to assume or put on a fresh appearance', and is used in speaking of various natural occurrences such as the first appearance of the new moon, the coming of spring, and the sprouting of grass. A would-be novice begins by complaining of illness and headache, looks wild and abstracted, appears absent-minded and wandering, delights in solitude and loses appetite, and bears all the symptoms of mental derangement. When he completes his novitiate and is admitted to office he may be said to have "broken the outer shell of sin and hatched himself a cherubin." The full-fledged priest, however, according to Mr. Samuelson, is far from being a cherub; and among the Zulus as in the case of many another people the influence of the priests is to a large extent an evil influence and a serious obstacle to progress. Though the practices of diviners and enchanters are forbidden by the code of native law, these people continue to pursue their iniquitous callings. The Zulus fear them and will not give information against them, so that their detection is a very difficult matter.

If rationalism in religion and the higher criticism in its application to the Bible find a congenial home in Germany, the annual Reports of the Basel German Evangelical Mission in South-Western India show that side by side with them flourish the strictest orthodoxy and the most literal interpretation of the Scriptures. In reading these Reports one can sometimes almost imagine oneself reading an Old Testament narrative, so closely do both European missionaries and native agents follow Biblical models in telling the story of their experiences. The simplicity of belief and the strength of faith also which are exhibited in these Reports seem almost foreign to the end of the nineteenth century. Nevertheless one cannot but feel that these Reports of the Basel Mission are true and accurate descriptions of the experiences of the men and women who write them; and even if one cannot trace the

working of God's hand in one's experiences so clearly and directly as these men and women do, one cannot but feel that their interpretation of their experiences inspires and sustains them in their work for the spiritual and material good of the people of South-Western India. In reading accounts given by the agents of the Mission of religious discussions in which they have taken part one may have the feeling that the arguments employed were little calculated to have the effect which they were intended to have; but a perusal of one of the Mission Reports as a whole never leaves one in doubt as to the greatness of the work which the Mission is doing or as to the devotion and self-sacrifice of its agents.

The Report for 1898, which is now before us, has a good deal to say about plague and the difficulties which the prevalence of plague placed in the way of the carrying on of evangelistic work. One of the worst features in this connection, it says, was the bitterness displayed against the Government, whose good intentions were continually misconstrued, and which was charged with the most wicked designs. Some of this bitterness must have been due to the silly and malicious stories that were put into circulation regarding the cause of the plague.

In connection with the spiritual condition of the congregations the Report has some remarks that are worthy of notice at the present time, when a good deal is being said about the need for building up an independent and self-governing Native Church. The Basel missionaries say that in view of the fact that the great bulk of their Christians come from the lower strata of society, the congregations under their charge exhibit wonderful progress in the spiritual life. But they also say that the people are greatly lacking in a sense of self-dependence and responsibility, and that there is a want of steadiness among them. They cannot help feeling that unless they themselves exhorted, encouraged urged, compelled, and threw their authority into the balance, the organisation of the churches, which seems to leave little room for improvement, would soon cease to be effective. Many good things are started in connection with the churches, but unless the missionaries take the supervision of them, they are very apt to come to nothing. The contributions of the people for church expenses are specially apt to fall off.

THE latest number of the *London Quarterly Review* contains a noteworthy article on 'Anthropology and Christianity'. Written by Dr. A. Macalister, Professor of Anatomy at Cambridge, one of the foremost scientists of the day, it is a striking illustration of the extent to which scientific thought is settling down after its ebullience in the last generation, and a demonstration of the fact that whereas in its youthful superfluity of self-consciousness it vaunted itself at first against revealed religion, it is now assisting to interpret it to men.

That with growing knowledge of natural science the methods of *expression* necessary for our statement of religious truths have required and will again require revision the Professor points out clearly, but that the 'truths' themselves are being more and more corroborated by scientific discovery he no less vigorously affirms. After briefly illustrating this position in turn from the attacks successively made upon orthodoxy in the name of geology, "the new biology which has grown up since the publication of the *Origin of Species*," and the higher criticism, he passes on to deal more at length with the recent attempt—not so much of real scientists as of purveyors of 'popular literature'—to represent the new science of anthropology as subversive of Christian teaching. He deals especially with three points in Christian doctrine which have been assailed on this ground; and his treatment of each is suggestive. The conclusions he has arrived at will suffice to show the methods he adopts.

He takes first the assertion "that the teaching of physical anthropology on the subject of man's origin, that he has been developed from some lower form, is inconsistent with the Scriptural account of his creation." His reply to this is a statement of what that Scriptural account is, apart from additions of theorists. "The one sole Christian pronouncement on that subject is that God made man somehow. The authors of the Genesis narratives only add that man and beast were made of the same stuff. The Christian can therefore adopt the theory of evolution without altering his fundamental beliefs if the evidence in favour of that theory be strong enough.* . . . There is nothing in the whole range of physical anthropology which furnishes any special ground for doubting the existence of the great First Cause of all being."

The second doctrine selected by Dr. Macalister, that of 'the Fall of Man', is that which the assailants of Christianity have regarded as most open to their attacks. Again he meets the attack by recalling the simple statement of the case given in the Bible. But this time he finds, through the discoveries of anthropology itself, a mode of restating it by which not only is the attack repelled but the truth advances into clearer light. He evidently regards the term 'Fall'—which, he points out, is not used in the Bible—as an invention of theologians which has obscured the actual truth and needs to be abandoned. He finds in the Biblical narrative elements which the use of that term has tended to

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* The present attitude of Cambridge scienists to the evolution theory is well summed up in the words that follow:—"In the present position of our knowledge the doctrine of derivation furnishes us with a good working hypothesis which is in accord with such facts as we know of man's structure and history, and it serves to unite and make intelligible those facts. It is premature to say what form this theory will finally assume. The older crude Lamarckian and Darwinian forms can only be regarded as provisional, and even Weismannism is probably only a preliminary stage towards a final and more satisfactory form of the hypothesis."

hide but to which recent scientific advances are restoring their proper position and weight.

What, then, was man's actual condition before the 'Fall'? Rightly read Scripture agrees with archæology in representing him "as a naked savage, ignorant of any of the arts of culture and with a simple developing language," "At the stage at which we first meet him in the Genesis story he for the first time becomes conscious of a sense of responsibility. He is thereby differentiated from the lower creation by having become a moral being, a change which is expressed in the Genesis narrative in the words that man was made in the image of God."

Then comes the Fall itself, thus described in the language of anthropology:—"His inchoate conscience was tested in some way by a definite taboo, whereby he was led to know for the first time that while he is free to do or not to do, yet one course is right and the other wrong, and that upon this decision rest far-reaching consequences. The effect of this moral decision upon the primitive man is described as the opening of his eyes—that is the recognition of an action as evil. . . . . The moral sense of which man then became conscious has stamped itself on the whole of the human race, so that in every people known to us there exists, more or less clearly defined, the distinction between a right and wrong." "The ancient Semitic author of the Genesis narrative recognised that through the learning of this first lesson of moral freedom man had made a distinct advance. He represents God as saying 'Behold the man has become as one of us to know good and evil.'"

From these points Dr. Macalister passes on to show the importance of the confession to which anthropology has been gradually driven of the universality of the beliefs in God and in the soul, though nothing is known for certain as to their genesis: and of the testimony borne by the science to the Scriptural doctrines of sin and the progressive character of morality. But the most important part of his article is that in which he deals with the third doctrine of Christianity which he selects as having been attacked by some popular writers on anthropology. He carries the war into their camp and shows that anthropological research has been establishing more and more firmly the reasonableness of the doctrine of the Incarnation and Atonement. He especially refers to myths and rituals, such as those of Osiris and Adonis, found among many peoples, "in which under various disguises there is expressed first the slaying of God's representative by the evil powers, and secondly his revival with greatly increased power and beneficence."

How are we to regard such myths? The following sentences will show how they appear to a Christian scientist:—"The race-consciousness embodied in these folk-traditions and observances was in itself a dim prophetic discovery of a truth; for when the God manifest in the

flesh came among men, the fearful but not unexpected tragedy of the ages was realised, and His brethren according to the flesh treacherously put him to a shameful death. But the triumph of evil was short, for, as in the shadowy forecast, the Christ rose from the dead, and the risen Saviour is to all who follow Him the constant and continual Helper, by whose power and aid it is possible to overcome the evil and to rise to the attainment of the perfection of purity."

Well may the writer sum up triumphantly thus: "Although the investigations of the anthropologist may lead us to recast some of the forms in which we express the articles of our faith, there is no indication that in any respect they alter their essence, but rather tend to present the central truths of the gospel in a clearer and more impressive light than heretofore."

AT the unveiling of a statue of Charles Darwin, presented to the University of Oxford by Professor Poulton, Sir Joseph D. Hooker delivered an address in which he gave some interesting personal reminiscences of the great naturalist. The growth of a bond of friendship between Darwin and himself was favoured, Sir Joseph Hooker said, by thef act that they both commenced their scientific careers under much the same conditions. They both began active life as naturalists under the flag of the Royal Navy, and they both sailed round the world, collecting and observing often in the same regions; while on returning to England they both enjoyed the counsel and encouragement of Sir Charles Lyell, through whose father, Sir Joseph Hooker said, he first heard of Darwin. He was introduced to Darwin before he started for the Antarctic regions in 1839, and on his return in 1843 he received from Darwin a long letter directing his attention to the importance of correlating the flora of Fuegia with the floras of the Cordillera and of Europe, and inviting him to study and publish the botanical collections which he (Darwin) had made in the Galapagos Islands, Patagonia, and Fuegia. This led to an interchange of views on the subject of geographical distribution, and to an invitation to Hooker to visit Darwin at his home at Down. Thus commenced a friendship which on Hooker's part ripened rapidly into feelings of esteem and reverence for Darwin's life, works, and character, and which was never clouded during the forty subsequent years of their joint lives. Sir Joseph made many visits to Down, and he tells how Darwin laid before him without reserve not only his vast stores of knowledge, but his mature and immature speculations and theories, describing how they originated, and dwelling on their influence on the progress of his researches. He also tells how Darwin used to question him on the botanical subjects engaging his attention, and how he utilised the information thus obtained. The two men frequently

walked together, and on such occasions the conversation naturally turned on the scenes they had witnessed in far away regions, and on the discoveries of science. Darwin's conversation, Sir Joseph Hooker said, was delightful, animated when he was well enough, and never depressing however ill he might be. In the early days of their friendship, too, Darwin was almost passionately fond of music, a taste which he afterwards lost.

In concluding his address Sir Joseph Hooker gave an estimate of Darwin's character. He said :—

"If I were asked what traits in Mr. Darwin's character appeared to me most remarkable during the many exercises of his intellect that I was privileged to bear witness to, they would be, first, his self-control and indomitable perseverance under bodily suffering, then his ready grasp of difficult problems, and, lastly, the power of turning to account the waste observations, failures, and even the blunders of his predecessors in whatever subject of inquiry. It was this power of utilising the vain efforts of others which in my friend Sir James Paget's opinion afforded the best evidence of Darwin's genius. Like so many men who have been great discoverers, or whose works or writings are proofs of their having intellects indicating great orginality, he was wont to attribute his success to industry rather than ability. 'It is dogged that does it' was an expression he often made use of. In his autobiography he says of himself, 'My industry has been nearly as great as it could have been in the observation and collection of facts'; and again, 'Of the complex and diversified mental qualities and conditions which determined my success as a man of science, I regarded as the most important the love of science—unbounded patience in long reflecting over many subjects—industry in observing facts, and a fair share of invention, as well as of common sense.' In this introspection, he has, if my judgment is correct, greatly undervalued 'invention', that is, originality or that outcome of the exercise of the imagination which is so conspicuous in every experiment he made or controlled, and in the genesis of every new fact or idea that he first brought to light. Referring to his disregard when possible of his bodily sufferings, I remember his once saying to me that his sleepless nights had their advantages, for they enabled him to forget his hours of misery when recording the movement of his beloved plants from dark to dawn and daybreak. For those other qualities of head and heart that endeared Mr. Darwin to his friends I must refer you to the *Life and Letters.* There is only one upon which I would comment. It is that passage of his autobiography where he says, 'I have no great quickness of apprehension or wit.' Possibly 'of' and 'or' are here transposed; whether or no, my impression of his conversation has left the opposite as characteristic of him. It is, at any rate, inconsistent with the fact that in arguing he was ever ready with repartee, as I many times experienced to my discomfiture, though never to my displeasure; it was a physic so thoughtfully and kindly exhibited."

SCIENTIFIC AND LITERARY JOTTINGS.

THE Boyle lecture this year was delivered by Professor McKendrick, his subject being the perception of musical tone. Speaking of the perception of intensity, he said that the results of inquiries made by Töpler and Boltzmann, and more especially by Lord Rayleigh, showed the delicacy of the ear for sound to be about the same as that of the eye for light. Lord Rayleigh obtained as the result of his experiments that at the moment when the sound of the fork he was observing was just becoming inaudible, the energy emitted as sound was 42·1 ergs per second. Now it is known that an incandescent electric lamp of 200 candles absorbs about 10^{10} ergs per second and that of the total radiation only one-hundredth part acts effectively upon the eye. Thus radiation of suitable quality consuming 5×10^5 ergs per second corresponds to a candle-power, so that if a standard candle were at a distance of three thousand metres the stream of energy from it would be about equal to that just audible to the ear. Lord Rayleigh, accordingly, concludes that the streams of energy required to influence the eye and the ear are of the same order of magnitude.

REGARDING the discrimination of pitch, Professor McKendrick supported the theory of Helmholtz that there must be different parts of the ear which are set in vibration by tones of different pitch. He gave a large number of measurements of parts of the ear, showing that there are a sufficient number of structures in the cochlea to enable us to detect differences of one sixty-fourth part of a semitone. The number of nerve-fibres in each cochlear division of the auditory nerve is about 14,000, giving something like 1,250 for each octave through the eleven octaves of audibility. Assuming the number of auditory filaments to be the same for each of the eleven octaves, though the number of filaments is likely to diminish towards both extremities of the range of audibility, there would still be two filaments for each sixty-fourth of a semitone; while, for the same interval, there would be three fibres of the membrana basilaris and two hair-cells.

THE nearest approach to the absolute zero of temperature that has yet been made is that which Professor Dewar recently reached at the Royal Institution when investigating the properties of liquid hydrogen. He prepared a considerable quantity of it and determined its temperature and other physical constants. He found its boiling point to be much lower than was previously supposed, namely—253°C. Subsequently by exhaustion he succeeded in reducing the temperature of the hydrogen to −258°C., that is, 15° above the absolute zero. Pending the discovery in

quantity of some yet lighter gas, Professor Dewar considers that there are no means within sight of bridging this gap and reaching the zero point.

A PAPER on 'Etheric Telegraphy' was read at a recent meeting of the Society of Arts by Mr. (now Sir) William H. Preece, who discussed the commercial value of Signor Marconi's method of telegraphing through space. The title of his paper, by the way, is a much better name for the method than the common one of 'wireless' telegraphy, as there is plenty of wire about the apparatus, while the other adjective indicates that it is through the ether that the messages are transmitted. As Sir William Preece has been till recently the electrician and engineer-in-chief to the British Post Office, he is well able to express an opinion as to what may be expected from the new system. What he says regarding its practical value is: "There can be no question of the commercial value of the system for lightships, isolated lighthouses, shipping generally, and for naval and military purposes, but for commercial uses, such as telegraphic communication with France, the system is at present nowhere. A single cable to France could transmit 2,500 words a minute without any difficulty. A single Marconi circuit could not transmit more than twenty words a minute."

MR. WILLIS, Director of the Ceylon Botanic Gardens, has been giving a good deal of attention during the past year to the investigation of the best methods of obtaining india-rubber with a view to the improvement of that industry in the colony. He visited the plantations of Para rubber that had been formed, and reports that the tree grows as well in Ceylon as in its native home, Brazil ; but the yield of rubber is very much less, and is less even than that obtained from similar trees in Java and the Straits. It has generally been believed that the best tree to plant in Ceylon is the *Hevea*, but Mr. Willis thinks that with the improved methods of treating the rubber milk which are now available, better returns can be obtained from the *Castilloa*. By the aid of machinery it is now possible to separate the pure or nearly pure caoutchouc from the latex or milk of any rubber-yielding tree, and the rubber so prepared has apparently the same quality, whatever tree it may have come from, and at the same time is very much purer than any natural rubber, even the best Para. The use of the machinery thus equalises the quality of the rubber derived from different trees, and now it is no longer important to choose the tree which gives the best natural rubber, but rather the tree which yields the most rubber. Experiments are now in progress to test whether the cutting of young

plants when eighteen months old or less will give a good yield: if this prove to be the case, it will obviate the present necessity and risk of waiting ten years for a return on the capital invested.

THE Indian Marine Service steamer, the *Investigator*, has had a very successful season of surveying in the Bay of Bengal. Starting from the Moulmein river last January, the *Investigator* steadily surveyed across the Bay to the Andaman Islands. The position of the great Andaman was fixed for the first time, and thence the longitudinal position of Port Blair was determined by running a meridian distance to Double Island, off Burma. The deep-sea trawling went down in some cases to eight hundred fathoms, and Dr. Anderson, the Surgeon-Naturalist of the *Investigator*, brought up several new species of crustaceans, molluscs, fish, sea-slugs, sea-worms, and the small grey cuttle star. The Protozoan Masonella Panulita, which consists of one large cell with radiating processes, was brought up plentifully, but as usual it was always in a broken condition.

MANY attempts have been made to apply electricity to printing so as to make the use of ink unnecessary. Since the discovery of the Röntgen rays a good many have sought to invent a process by which these rays might be utilised for this purpose. No results of practical value have as yet been obtained in this direction, as the developing and fixing of impressions on sensitised paper is at once so expensive and so slow a process as to make it useless for newspaper work. Experiments in another direction have proved more fruitful, and the *Scotsman* considers that they seem likely to lead to a revolution in the printing trade. It states that Mr. W. Friese Greene has succeeded in getting an impression in dense black or any lighter colour on paper which is specially prepared for the purpose, by means of an electric current passing through the printing surface. There is nothing new, of course, about the method adopted: the merit of Mr. Greene's invention lies in the process he has discovered for preparing the paper. This process is said to be so easy and so cheap that it will not make the slightest difference in the selling price of the paper, consisting simply in the substitution of a certain chemical for one at present used in the manufacture of paper. What adds to the value of the discovery is that it does not involve the use of new printing machinery: it is only necessary to remove the rollers and cover the cylinder with a thin sheet of zinc, and then to connect the printing surface with one pole of an electric battery and the cylinder with the other. It is stated that printing machines will in this way be able to work much faster, and that the cost of printing will be largely reduced.

Owing to what is termed irregular astigmatism a small bright object, for which the eye is not accommodated, often presents an irregular appearance. This can be readily observed by taking a piece of tinfoil, and pricking a very small hole in it with a fine needle. If it is then held up before a bright light and looked at with one eye, the hole appears like a little star with a number of pointed rays. This phenomenon is the result of the formation of a number of images, and is usually attributed to the fact that the crystalline lens is composed of several sections connected by radial sutures. Mr. Shelford Bidwell has made some experiments which seem to indicate that this explanation is not satisfactory. Under certain conditions he has observed that the number of independent images due to a single luminous point may amount to several hundreds, and thinks that their formation probably arises from the cellular structure of the transparent media of the eye. If, for instance, an incandescent electric lamp with the light dimmed by coloured glasses or by inserting a resistance, is looked at through a lens of about six inches focal length, a number of separate images of the filament are seen, the number gradually increasing as the observer retires from the lamp until their definition becomes so much impaired as to be no longer distinguishable.

The *Athenæum* praises Syed Ameer Ali's *Short History of the Saracens*, which was reviewed in our May number. It says: "The book will be useful to many students who have long been in want of a handy work of the kind, and its general accuracy and undoubted interest should ensure it as large a measure of popularity as a book on Oriental history can venture to expect." Mr. Ameer Ali is now engaged on a *History of Muhammadan Rule in India*, with special reference to the social life of the Muhammadans, their literature, system of administration, and political relations with the Hindu subjects.

Two distinguished literary men—Mr. Andrew Lang and Dr. Hume Brown—are at present at work on the history of Scotland. The first volume of Dr. Hume Brown's *History of Scotland* has recently been published, and the *Athenæum* has given a very appreciative notice of it. Dr. Hume Brown, it says, should henceforth be known as the historian of Scotland, and it describes his work as "brief, but connected, lucid, and accurate."

In the late Mr. R. H. Hutton's *Aspects of Religious and Scientific Thought* there is a somewhat severe but eminently well-deserved criticism of Matthew Arnold's use of religious phraseology. He is charged with "a hardened indifference to the meaning of words and the prin-

ciple of true literature, with the practice of debasing the coinage of religious language and using great sayings in a new and washed-out sense of his own." There is indeed nothing more irritating in Matthew Arnold's writings than the self-complacent way in which he represents the biblical writers as saying things that they never had the slightest intention of saying, but which he would have liked them to say.

MESSRS. SANDS AND CO. have in preparation a series of volumes which will be called 'The Imperial Interest Library'. The volumes will deal with the colonies, dependencies, and spheres of influence in Greater Britain. The larger portion of each volume will be devoted to modern developments, so that the reader will be placed in a position to understand the political, social, and commercial situations in such countries as China, Egypt, South Africa, India, Australia, &c. The first volume, which will be published shortly, will deal with China.

THE *International Geography*, edited by Dr. H. R. Mill, which is about to be published by Messrs. George Newnes, Limited, should be a most valuable addition to geographical literature. Each of the more important civilised countries is to be described by one of the leading geographers of that country, and other parts of the world are to be treated by experienced travellers who have an intimate knowledge of the regions with which they deal. No fewer than seventy distinguished geographers and explorers have contributed to the work. Dr. Nansen, Sir W. Martin Conway, and Sir John Murray deal with the Polar regions; Sir G. S. Robertson with Afghanistan; Sir William Macgregor with British New Guinea; Sir H. H. Johnston with British Central Africa; The Right Hon. J. Bryce with Natal, the Orange Free State, and the South African Republic; and Mr. F. C. Selous with Rhodesia.

PROFESSOR EDWARD ARBER, who has done so much for students of English literature by his series of *English Reprints*, is engaged upon the production of *The British Anthology*. This work is to consist of ten volumes, containing 2,500 poems and songs. Three volumes have now appeared—*The Shakespeare Anthology* (1592-1616), *The Jonson Anthology* (1617-1637), and *The Milton Anthology* (1638-1674). Each volume opens with selections from the works of the poet who gives his name to it, and then passes on to his contemporaries. These volumes are not really the first of the series, though they are the first to be published, for before them come *The Dunbar Anthology* (1401-1508), *The Surrey and Wyatt Anthology* (1509-1547), and *The Spenser Anthology* (1548-1591). The publisher of *The British Anthology* is Mr. Frowde, and the price of each volume is two shillings and sixpence.

WHAT will probably be for long, if not definitively, the standard edition of Pepys's Diary has now been completed. It is in ten volumes, each costing half a guinea. The first eight contain the Diary, the ninth contains an index, and the tenth 'Pepysiana'. When the Diary was first transcribed from the shorthand manuscripts in which it was discovered, it was cut down a good deal for publication. This new edition, therefore, which is edited by Mr. H. B. Wheatley, contains not merely many additional notes but a considerable part of the Diary itself that was not published by Lord Braybrooke, the original editor.

THE first number of a sumptuous new quarterly has recently appeared. It is called the *Anglo-Saxon Review*, and is edited by Lady Randolph Churchill. Unlike ordinary magazines, which now-a-days tend to become cheaper and cheaper, it is meant for the few and not for the ordinary public. Its price is a guinea, and it is magnificently bound, while type and paper are all that the most exacting could desire. The contents of the first number show that it is more than merely a handsome volume, for it contains an essay by Lord Rosebery on Peel, a poem by Mr. Swinburne on the Battle of the Nile, a drama by Mrs. Craigie, an article on the Sudan by Sir Rudolph Slatin, and a story by Mr. Henry James.

RECENT PERIODICAL LITERATURE.

THE first two articles in the *Contemporary Review* for July deal with the crisis in the Transvaal. Mr. Herbert Paul describes President Kruger as one of the few remaining real and undisguised Conservatives, an astute peasant with ideas of the seventeenth century, who will resort to all expedients from diplomacy to fighting rather than give up the independence of his country. Mr. Paul questions the right of the British to interfere in the affairs of the Transvaal. The famous Convention of 1884 recognised the autonomy of the South African Republic. The fact that no one can become a citizen of the Transvaal without ceasing to be a subject of her Majesty proves that it is no longer part of the British Empire. The Transvaal was not given back to its inhabitants that they might do what we thought right. Only one side of the question is presented to the British public. President Kruger might say reasonably enough: "You are asking me to commit suicide. These foreigners come here to make money that they may spend it in Europe. They care nothing for the welfare of the people and the stability of the Republic. If we give them votes they will use them to upset our institutions and to degrade us." However mistaken we may believe him to be in his view, have we any right to compel him by force to adopt ours?

Mr. Frank Safford argues on the other side that no Government can afford to ignore the duty the state owes to the people of a territory over which it has claimed and asserted sovereignty. He gives a sketch of the history of the Transvaal and tries to make out that its territory is still

British. What was restored to the Boers, he says, was self-government and not the territory, and one of the limitations and conditions under which autonomy was granted was that all persons who had remained loyal through the recent hostilities should enjoy the rights of property which they had enjoyed since the annexation and should continue to reside in the country with enjoyment of all civil rights.

By far the best article in this issue of the *Contemporary* is one by Professor Dowden on 'Puritanism and English Literature'. It is itself of a literary quality rarely found now-a-days in Reviews. Professor Dowden says that in his criticism of English Puritanism Matthew Arnold strangely misconceived its essential character and its governing idea. The dominant idea of Puritanism was that the relation between the invisible spirit of man and the invisible Spirit of God was immediate rather than mediate. It distrusted human ceremonies because these stood between the creature and his Creator. Its cardinal error lay in a narrow conception of God as the God of righteousness alone, and not as also the God of joy and beauty and intellectual light. Among the Puritans of the seventeenth century few besides Milton, who was more than a Puritan, had that coherent conception of human life and human culture which recognises the Divine Spirit as present and operative in all the higher strivings of man. Religious ideas and emotions under the influence of the Puritan habit of mind seek to realise themselves not in art, but without any intervening medium in character, in conduct, in life. The moral rigour and the anti-ceremonial spirit of Puritanism in their immediate effects were unfavourable to a generous development of art, in their indirect effects quickening as they did the spiritual consciousness, bracing character in a period of relaxation, and intensifying the individual temper in matters of religion, they were not wholly unfavourable. To counterbalance the inwardness of the Puritan spirit was the belief that the order in the world is a divine order, and that each man has his allotted part in maintaining it. This belief was able to inspire and maintain the bravest efforts ever made by man to break the yoke of unjust authority. We can only conjecture if a great literature would have developed on a Puritan basis if the Commonwealth had existed even for an entire generation. The Puritans were not so indifferent to culture and art as is often supposed. Mantegna's 'Triumph of Cæsar' and Raphael's cartoons (which Charles II. was ready to sell) were saved for the nation by Cromwell. Certain works remain to us which serve as more than an indication of the possibilities of Puritan literature. We have the impassioned exhortations of the *Saint's Rest*; we have the epic of seventeenth century theology—the poem of the loss of Paradise by man and its recovery by a greater Man; we have the Puritan drama of God's afflicted champion obtaining victory by obedience unto death; we have the story ardent, tender, humorous, of the pilgrims' wayfaring from the city of destruction to the celestial city. And what else in the literature of the period can outweigh these gifts of Puritan passion and Puritan faith? In the Puritan inwardness of spirit, in its vivid realisation of the unseen, if only these could find suitable medium of representation and vehicle of expression, lay important possibilities for literature. In the doctrine of Puritanism was a body of inspiring ideas, an inspiring conception of the life of man, which humbled and at the same time exalted. He was a creature of a passing moment, yet a spirit in a world at present only realised in part and formed for eternity. For the maintenance of high passion the habit of moral restraint is in the long run more favourable than the habit of moral relaxation. In its higher forms the passion for righteousness tempers an instrument for breathing music in the Dorian mode.

'E. D.' gives a hopeless view of the situation in France. Since the downfall of the Empire, he says, France has been governed by an oligarchy which has no claim to be

regarded as a political party, but only as a guild of select persons desirous of helping themselves to the sweets of office. To justify his fear that Captain Dreyfus will not get justice he quotes the *Libre Parole* as saying: "If the judges who try Dreyfus on his return to France have the intimate conviction that he is guilty, they will be bound to condemn him, *even without any material proof*," and M. Clémenceau, who goes still further and says: "I would condemn him myself if I were on the military tribunal, *innocent though I believe him to be*."

Canon Edward Lee Hicks reviews Messrs. Rowntree and Sherwell's book—*Temperance and Social Reform*. The authors of the book believe that prohibition could be applied in country districts, but would never succeedin the larger towns, and they propose that in them public houses should be reduced in number and taken over by the local authority without compensation, that all profits, after paying working expenses, should be paid into the Imperial exchequer, and that the money should be equally distributed and used to support institutions of a purely recreative kind. The reviewer thinks the authors wrong in their view of prohibition, and hopes it will succeed everywhere.

Mr. Frederic Harrison's address on the unveiling of the portraits of Lamb and Keats at the Passmore Edwards Free Library at Edmonton is printed here, but contains nothing noteworthy. 'A Modern Catholic', in reply to an article in the *Contemporary* for May, declares that neither in Washington University nor in Freiburg University has there been any interference with freedom of teaching or research, and that in both of these Catholic universities there are at this moment men of the most advanced opinions who study and teach with less hindrance than if they were professors, say, at Trinity College, Dublin. Dr. George Brandes, protesting against the law lately passed in Germany forbidding the use of the Danish language in the schools of Danish North Sleswick, makes an interesting comparison between Denmark and Germany and between the Danish language and the German. Dr. Woods Hutchinson, writing of the cancer problem, describes cancer as a rebellion of a certain class of cells in the Republic of the Body. It is, he says, if taken early, one of the most curable of diseases, but the only cure is the knife. Antonio Gonzalo Pérez places before the English reader some facts —political, financial, and social— wherewith to justify the claim of the Cubans for complete independence. For it they fought desperately many years, and now they are firmer than ever in their determination to maintain it.

'Ritortus' contributes a suggestive and able article on Imperialism and British Trade. When trade was in its most vigorous state, he says, trade did not follow the flag, the flag on the contrary followed trade. He gives an outline of the rise of British industrial supremacy, showing how the position of affairs on the Continent favoured it, and then goes on to point out that this was a condition of matters that could not last. But he holds that we have no need to be alarmed. Our chief power no longer consists in the supremacy of our industry. It is shifting gradually and leaning more and more on capital. England could not remain the workshop of the world; she is fast becoming its creditor, its mortgagee, its landlord.

Dr. William Barry declares that the present undoubted unrest in the Catholic Church turns not on doctrine but on Church government. The rise of democracy is the disturbing element; and the remedy is that the government of the Church should be brought more in line with democratic ideas.

THE contents of the *Nineteenth Century* for July are remarkably varied but remarkably uninteresting. In Sir Sidney Shippard, K.C.M.G., late Administrator and Chief Magistrate of British Bechuanaland, the Government have found a wholehearted defender of their Transvaal policy. Sir Sidney is nothing if not decided. "We are at the parting of the ways," he says, "and if we take

the wrong turn we may lose South Africa. If we lose South Africa we shall inevitably lose India and therewith our whole colonial empire. The question for England is one for life or death." The situation, therefore, is dramatic. England's fate hangs poised in the balance. What, then, is to be done? "The question now comes to this: Who is to be master in South Africa? If England is to be and remain the Paramount Power in reality and not merely in name, the time is come for her to assert, and maintain, her sovereign rights—by peaceful means if possible, by force of arms if need be." Here is a picture of English life in the Transvaal:—

"British subjects in the Transvaal are denied all rights of citizenship; they are insulted, plundered, and even murdered by their oppressors; the Courts of Justice have been deprived of independence by the Executive and Legislature, so that they have neither safety nor redress. Their humble petitions have been openly flouted. Law-abiding petitioners to the number of 38,000 were in 1894 contumeliously treated as rebels. In short, the well-known words of 'Rule Britannia' are a mockery in the Transvaal, for there Britons *are* slaves to all intents and purposes. They may be robbed, beaten, imprisoned or murdered; their women may be grossly insulted, their houses may be broken into at any hour of the day or night by a ruffianly police force who are a terror to the peaceable and worse than useless against criminals; and if the unfortunate British householder remonstrates, he may be shot dead in his own room."

In such circumstances, according to the late Administrator of British Bechuanaland, it would not only be folly, it would be fatal, for England to abate one jot or one tittle of her modest demands. The claims put forward by Sir Alfred Milner are the irreducible minimum, and these claims must be made good even at the cost of war.

'School Children as Wage-Earners' is the title of an article by the Right Hon. Sir John Gorst. The condition of the children in England has awakened his sympathy, and though no clear remedial proposals are here laid before the public, the mere ventilating of the sufferings of the children of the poor may lead to suggestions. A return was ordered by the House of Commons last year. It has been lately issued, and it shows that 144,026 children enrolled at school are known to be employed for wages or profit. For many reasons this is also known to be far below the actual number. Many of these children are half-timers, and put in half a day's work in factories or elsewhere, before appearing at school, with the result that they are physically overtaxed. So severe is the strain on the children that Sir John Gorst asserts that if children are to be employed in serious labour at all the work must be relegated to one period of the year and attendance at school to another. The remedy for this social evil is difficult to find. Under our present social conditions it is impossible to suppress altogether the working of school children for wages or profit. The practice must then be regulated.

But how? Not by Parliamentary legislation, which is too hard and fast, but by the local authorities. The selling of matches, newspapers, and other articles might with advantage be placed, as has recently been done in Liverpool, under the control of the Corporation.

The Countess of Aberdeen justifies the existence of the 'International Council of Women'. In reply to the question, Why should there be an International Council?, she says:—

"We are often barely aware of the very *names* of many of the existing associations in our own districts, much less can we be in touch with them. And so it comes about that walls grow up between various sections of workers. They neither know nor appreciate one another's work; nay, they are sometimes disposed to be jealous and prejudiced in regard to it. One association invades the province of another, strife and envy enter in, an unholy competition is set on foot as to which church or society shall gain the most success or the greatest number of adherents, and the real usefulness and inner life of the work itself is often impaired or wholly destroyed. It is this position of matters which has begotten a longing for some link between all our many organisations, which, while not interfering with the

internal regulations of any society, will yet have the power of bringing all workers for the good of the community into connection with one another for ends common to all."

Since the article was written the great International Congress of Women has met and separated; and the question naturally arises whether it has realised the ideal which Lady Aberdeen's enthusiasm has sketched for it. The answer must come from those who were most in touch with it, and who may feel the effects permeating the multitudinous societies of women throughout the world.

Miss Octavia Hill enters a well-timed protest against the curtailing of public lands, depriving the public of vast privileges. Her main contentions are (1) that land over which there are public rights must be defended, and (2) that sites of exceptional beauty should be bought and dedicated to the people in perpetuity.

Mr. Edwin Collins, editor of the *Dentist*, writes a somewhat alarmist article on 'The Teeth of the Schoolboy'. He points out that innumerable different kinds of bacteria are found in even a fairly well cared for mouth; and that the number found in a mouth that is not cared for is simply enormous. Many forms of illness are due to diseased teeth. Mr. Collins urges that the greatest care should be bestowed on the teeth from the earliest stage.

'The Outlook at Ottawa' is the title of an article by Mr. J. G. Snead Cox, exhibiting evidences of successful administration under Sir Wilfrid Laurier. It is hoped that the current year will show a surplus of over 3,000,000 dollars. The popularity of Canadian goods in England during the last two years is remarkable. While in the 23 years from 1873 to 1896 the sum spent by England in buying Canadian goods increased only by 28,000,000 dollars, during the last two years it has been no less than 40,000,000 dollars.

Among other articles are 'The Mediæval Sunday', a historical sketch of Sunday observance, by the Rev. Father Thurston; 'Dante's Ghosts', by Mr. D. R. Fearon, C.B.; 'The English Masque', by Professor Dowden; and 'Parliamentary Government in Japan', by Mr. H. N. G. Bushby.

THE *Fortnightly* has its full complement of political articles. The Liberal Party, Lord Rosebery, China, and South Africa are all discussed. It is a noticeable feature about these articles that the China one is the only one which bears the name of its author. Lord Rosebery is found fault with because he is endeavouring to lead a party without accepting any of the responsibilities of such leadership. The noble Lord cannot, says the writer, hang in the balance for ever: people will not always be delighted with his neat little speeches. They will expect him to take a definite stand on some political question and bear the obloquy which he will thus incur from political opponents. If he does not do so, if he is for ever to make sweet non-committal speeches, then he will lose touch with the people altogether.

Another writer, discoursing on the present disorganisation of the Liberal party, states that this is largely due to the triumph of Liberal principles. There is little doubt of this. Democracy has taken the place of aristocracy, the franchise has been extended. Liberalism is certainly strong in the hearts of men, though the Liberal party has suffered eclipse. As rallying points for the Liberal party the writer suggests in the first place Imperialism, or rather, as he would put it, Imperial Federation. Then the taxation of ground-values. After that old-age pensions, to be followed by popular control of the licensing system.

Mr. R. S. Gundry writes on 'China: Spheres of Interest and the Open Door'. In the course of his article he refers to the attempts of the Emperor at reform, and their overthrow by the official party. Reform would undoubtedly prove the salvation of China, but its immediate result would be the breaking up of that huge system of corruption on which the officials live. This corruption is almost courted by the salaries which the officials receive: no mandarin, for instance, is able to live on his official pay. Wherever money is to be made,

there is scamped work and inefficient organisation to be found. The ordinary Chinaman, says Mr. Gundry,—the farmer, and the merchant—is as estimable a being as his Japanese brother. The evils of the country are caused by the official element. Japanese reform was possible because the Government saw the need of it, and asked for foreign assistance. There has never been any such attitude towards progress among the Chinese governors, for they are content to rest on their own conceit. The recent attack of the Dowager-Empress on reform is likely to give an impetus not to the unification of China but to its partition—at least the writer thinks so. He says the reaction which the Empress has set agoing brings England face to face with two dangers. China may so excite anti-foreign feeling as to involve us in various little expeditions, or there may result from the present administration a disaffection which, by ending in disturbance, may call for English interference. Mr. Gundry concludes with the following paragraph:—

"With a 5 per cent. import duty, an honest 2½ per cent. transit duty: with steam communication by land and water throughout the length and breadth of the land: with the existing land-tax honestly levied, and the salt-tax reformed on the Indian model: with a military police, also on the Indian model, and a properly-paid magistracy—we should soon see China transformed indeed. But these good things will not come out of the present *régime* at Peking."

'Diplomaticus' discusses what he calls the 'new situation' in South Africa with his usual weight and acumen. At first, he says he thought the Uitlander question would not wait long for its solution. But the conference of Sir Alfred Milner and President Kruger convinces him that there are points which make the situation too grave for speedy solution. One thing is that a great many of the Uitlanders are looking forward to settling in the Transvaal, and these people, besides being on the increase, are the very people who are anxious for reform and for the prosperity of the country. Another point is that by the proposals for naturalisation and enfranchisement which Sir Alfred Milner puts forward, the burghers would not be swamped by the Uitlanders. The proposals made from the English side are that enfranchisement should be given only after five years' residence, and that even then it should be given only to men who intend to settle in the State, who are possessed of good character and of a certain property qualification. A third noticeable point is that the hostility of the Boers to the Uitlanders is really enmity to England as the Supreme Power. The town of Johannesburg seems to be in a bad condition, beyond any shadow of doubt. The majority of its inhabitants are British subjects, yet they are taxed more heavily than any other people in the world, they find difficulties in the way of the education of their children, they may be expelled at any time, and their town is dominated by forts and Krupp guns. This is only a sign of what is going on everywhere in the Transvaal. Newspapers are doing all that they can to foster among the Dutch an antipathy to the English. There is undoubtedly a growing anti-British policy, owing to the existence of the two Boer republics. The writer considers that President Kruger is not likely to press his own proposals about naturalisation and enfranchisement to the arbitrament of war. The concessions he has been making of late make it pretty clear that he is desirous above all things of peace.

'The Legal Advantages of being a Drunkard' is a sufficiently startling title, but in the course of his article on this subject Mr. Daly shows that there is a great deal in his contention. Some time ago he wrote a very fresh article on the need of some legal protection being given to the wives and children of drunkards. In this article he blames the temperance party for being anxious to apply nothing but moral influence to the man who is habitually drunk, and is, as a consequence, doing constant harm to his family. One thing that Mr. Daly points out is that the only punishment which can be inflicted on a man who comes tipsy to his work is

the loss of his wages for a day or half a day, or, at the most, dismissal. Now these are not so much punishments on himself as on his family. If then, says Mr. Daly, a criminal punishment could be inflicted on a man who comes tipsy to his work, it would be a real assistance to the man to break the habit into which he has fallen. Another point he makes is that such things as drunkenness of people in charge of children, the pawning of children's clothes by drinkers to obtain drink for themselves, spoiling of work caused by drunk workmen, are crimes which are regarded as coming under the Civil List, and therefore punishable with a fine or the seizure of some of the criminal's goods and chattels. The drunkard cannot pay the fine and he has no goods to seize: the legal punishment is therefore no punishment at all. It is only when a man is seen drunk in some public place, such as a street, that his case comes under the Crimes List, and can on that account be punished with imprisonment. Mr. Daly advocates an expedient somewhat on the analogy of a practice which exists in Prussian Silesia. There the police are bound to give to every innkeeper a list of the persons who have been repeatedly convicted of drunkenness, and the publican is bound not to supply drink to such persons again. Such a practice might, with some modification, be made very effective in safeguarding those whose lives are rendered miserable by the constant drunkenness of their husbands.

The International Council of women is a very interesting sign of the progress of our time. That Council sat in London in July, and it had in it representatives from every civilised country of the world. Mr. Gilbert Parker writes about the movement in general. He mentions many facts which show how woman is attaining a position very different from what she had even twenty years ago. In New Zealand women have been granted suffrage and the franchise, although the line has been drawn at their becoming members of Parliament. In Canada the Countess of Aberdeen was successful in establishing a National Council of women. This Council has secured the appointment of women inspectors of factories and workshops where women are employed. It has taken up the question of women prisoners and girls sent to reformatories, and has done much to provide the country with efficient nurses. Mrs. Sewall tells of the genesis of the International Council. The object of those who belong to this Council is to further the application of the Golden Rule to society, custom, and law.

Art receives attention in the article by Mr. H. H. Statham on 'The Academy, the New Gallery, and the Guildhall'. Mr. Joseph Jacobs writes on 'The mean Englishman', but the epithet implies not stingy, but something approximating to the word 'average'. The distinction is drawn between mean and average in the statement that "the average is an ideal calculated figure, the mean, a concrete example." The mean Englishman is thus the representative of mediocrity, and a biography of such a person is given by the writer; and it cannot be said that it presents us with a very attractive type of life.

Besides the articles mentioned there are others on 'Lamennais'; and 'Sarah Bernhardt'; 'The Shop Seats Bill Movement'; and 'A Regenerated France'.